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ABSTRACT

Sponsored by the Alaska Department of Education and supported by 25 additional organizations and school districts, the Seventh Annual Bilingual-Multicultural Education Conference (1981) was a major activity of the Department, designed to provide training assistance to all persons involved in bilingual-bicultural education programs. The conference theme, "Let Us All Come Together," was used to emphasize the important roles of parents, elders, school personnel, and students in developing and implementing strong bilingual-bicultural education programs in Alaska. Over 50 workshops were offered to help the above groups to participate more fully in bilingual education programs at the community and school district levels. In addition to the workshops and addresses, there were 17 presentations of the arts of most of Alaska's major ethnic groups. Those presentations included dances, songs, shows of ethnic costumes, and displays of various art forms. The report is illustrated with numerous photographs of participants and activities. (Author/CM)

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Atautchimukta

Let Us All Come Together

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A Report of the
Seventh Annual Bilingual-Multicultural
Education Conference

Alaska State Department of Education

Atautchimukta

Let Us All Come Together

A Report of the Seventh Annual Bilingual-Multicultural Education Conference February 17-19, 1981

Prepared by
Tupou L. Pulu
and
Mary L. Pope

For the Alaska State Department of Education
Marshall Lind, Commissioner
Michael Travis, Education Specialist for
Bilingual-Bicultural Programs

ACKNOWLEDGEMENTS

We wish to express our deepest thanks to the following people who made it possible for us to complete this report of the Seventh Annual Bilingual-Multicutural Education Conference: Judith Strohmaier and her staff for data and other necessary information, Mike Travis for additional information, identification of pictures, and editing, and Ron Eagle for the pictures. We would also like to say that any errors found in this report are strictly our own especially the transcriptions of the speeches. We made them directly from the recorded tapes and this proved to be a difficult task since there was a high level of noise on the tapes which made it almost impossible to hear some of them. We apologize for any misquotes which we may have come up with. We hope that through the reading of this report, a better idea of the activities of the Conference will be gained.

National Bilingual Materials Development Center
Anchorage, Alaska
May 21, 1981

Tupou L. Pulu
Mary L. Pope

INTRODUCTION

During the school year 1980-81, twenty-eight of Alaska's fifty-two school districts implemented bilingual-bicultural education programs. These programs were transitional, full, or partial maintenance in nature, or they provided for the teaching of supplementary English skills and concepts. In all, over 8,500 students from fifty-six different language backgrounds were served by bilingual-bicultural education programs supported through the Alaska Public School Foundation Support Program at a level of approximately $8.3 million.

The Seventh Annual bilingual-Multicultural Education Conference, sponsored by the Department of Education and supported by twenty-five additional organizations and school districts, was a major activity of the Department of Education in providing training assistance to all persons involved in bilingual-bicultural education programs. The conference theme, "Let Us All Come Together", was used to emphasize the important roles of parents, elders, school personnel and students in developing and implementing strong bilingual-bicultural education programs in Alaska. Over fifty workshops were offered to help the above groups to more fully participate in bilingual education programs at the community and school district levels.

The joyous celebration of Alaska's multicultural population was made possible through seventeen presentations of the arts of most of our major ethnic groups. These presentations included dances, songs, shows of ethnic costumes and displays of various art forms.

The Department of Education hopes that this report will enable all of those who participated in the conference to reflect upon what was learned and shared. It also hopes that this report will help to keep the spirit of "sharing in our children's education" alive for everyone who attended the conference.

For our friends who could not attend the Conference, the Department hopes that this report will help demonstrate the strength and growth of bilingual-bicultural education when we all come together.

Mike Travis
Conference Chairperson

Statement of Nondiscrimination: It is the policy of the Alaska State Department of Education to provide equal educational and employment opportunities and to provide services and benefits to all students and employees without regard to race, color, religion, national origin, sex, age, physical handicap, or veteran status. This policy is in accordance with the laws enforced by the Department of Health, Education and Welfare and the Department of Labor, including Presidential Executive Order 11246 as amended; Title VI and VII of the 1964 Civil Rights Act; Title IX of the Education Amendment of 1972; Title 41, parts 60-1, 60-2, 60-3, and 60-50; Sections 799A and 845 of the Public Health Service Act, where applicable; Section 504 of the Rehabilitation Act; and Alaska Statute 18.80.220. Inquiries regarding the application of these and other regulations should be directed to either the Affirmative Action Officer of the State Department of Education or to the Office of Civil Rights, Department of Health, Education, and Welfare, Washington D.C.

This conference was supported by the following organizations:

Alaska Department of Education, Adult and Continuing Education
Alaska Department of Education, Community Education
Alaska Department of Education, Vocational Education
Alaska Native Language Center, Rural Education, University of Alaska
Alaska Pacific University
Alaska State Council on the Arts
Anchorage School District
Bilingual Education Center, Bureau of Indian Affairs, Bethel
Center for Bilingual Education, Northwest Regional Educational Lab.
Center for Cross-Cultural Education, University of Alaska, Fairbanks
Cross-Cultural Education Development Program, University of Alaska, Fairbanks
Early Childhood Coordination Project, Easter Seal Society of Alaska
Fairbanks North Star Borough School District
Iditarod Area School District
Kenai Peninsula Borough School District
Kodiak Area Native Association
Kuskokwim Community College
Lower Kuskokwim School District
Lower Yukon School District
NANA Development Corporation
National Bilingual Materials Development Center
North Slope Borough School District
Northwest Arctic School District
TESOL
United Bank Alaska
United Indians of All Tribes, Resource and Evaluation Center, Seattle
University of Alaska, President's Office
University of Washington, Bilingual Education Service Center for Alaska and the Northwest
Western Regional Resource Center

Special thanks are extended to the following organizations and other individuals who provided entertainment and special help with the conference:

Alaska Gateway School District
Anchorage School District
Bering Strait School District
Cook Inlet Native Association
North Slope Borough School District
Copper River Native Association
Filipino Community of Anchorage
Japanese Community of Anchorage
Lower Yukon School District
Yukon-Koyukuk School District

Elaine Abraham, ACC
Sandy Fondy, Anchorage School District
Marge Hermans, DOE
Edna Lamebull, Anchorage School District
Jade Vittone, Anchorage School District
Copper River Dancers
Gambell Dancers
Northway Dancers
Mark Daughhetee, DOE
G. Gissberg, Anchorage School District
Marlene Johnson, CINA
Judy Ramos
Tunik's Barrow Dance Group
Filipino Community of Anchorage
Hooper Bay School Dancers
Savoonga Dancers

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and
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1400 West 23rd
Anchorage, Alaska 99503

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This report is dedicated to Emily Tikkasuk Ivanof Brown
for her many contributions to education in Alaska.

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PRECONFERENCE EVENTS... Monday, February 16

Preconference Events were off to an early start at 9:00 A.M. with the third quarterly meeting of the Alaska State Advisory Council for Bilingual-Bicultural Education. Members of this Council are:

Eileen MacLean, Chairperson,
Inupiat
Representing: North Slope
North Slope Borough Inupiat
Language Commission
P.O. Box 69
Barrow, Alaska 99723

Ernie Casulucan, Vice-Chairperson
Asian
Representing: Urban
Sitka Borough School District
P.O. Box 179
Sitka, Alaska 99835

Tsuguo Arai, Senior Member
Asian
Representing: Southcentral Alaska
Anchorage, School District
Pouch 6-614
Anchorage, Alaska 99502

AnnaMaria Ferraro, Yup'ik
Representing: Southwest Alaska
Bristol Bay Native Association
P.O. Box 179
Dillingham, Alaska 99576

Emma Widmark, Tlingit
Representing: Southeast Alaska
Tlingit-Haida Central Council
One Sealaska Plaza, Suite 200
Juneau, Alaska 99801

Levi Hoover, Yup'ik
Representing: Southwest Alaska
Kasigluk, Alaska 99609

Hanna Loon, Inupiat
Representing: Northwest Alaska
1428 W. 25th, Apt. 2
Anchorage, Alaska 99503

Hannah Loon, Eileen MacLean and Ernie Casulucan

Andrew Paukan, Yup'ik
Representing: Western Alaska
St. Mary's School District
St. Mary's, Alaska 99658

Sandra Juneby, American Indian
Representing: Interior Alaska
Headstart Programs
Tanana Chiefs Conference
1st and Hall Streets
Fairbanks, Alaska 99701

Tupou L. Pulu, Tongan
Representing: Institutions of
Higher Education
National Bilingual Materials
Development Center
2223 Spenard Road
Anchorage, Alaska 99503

Council members deliberated on many issues concerning Bilingual-Bicultural Education in the State including giving an endorsement to Nancy Henry's proposal for a study of "Teacher Training Needs for Bilingual-Bicultural Education in the Urban Centers of Anchorage, Fairbanks and Juneau."

Preconference day events included the arrival of many conference participants from different parts of the State. Waiting in line to check-in at the busy Sheraton Hotel front desk gives participants a chance to talk with each other.

Susie Sun, Coordinator of the Bilingual Education Program of the Northwest Arctic School District, looks on as bilingual instructors Marie Griest of Selawik and Judith Allen of Kotzebue talk together.

Violet Pungalik of Noorvik talks with another lady as they wait in line to check into the Sheraton Hotel where the three-day activities of the Seventh Annual Bilingual-Multicultural Education Conference will be held.

From 6:30 P.M. to 7:30 P.M., an orientation to the conference and a discussion of general issues in bilingual-multicutural education was held for high school students who came from some of the rural schools.

At 7:30 P.M. to 8:30 P.M., a meeting of the conference presenters, the Alaska State Department of Education Staff, the conference staff, and the members of the Alaska State Advisory Council for Bilingual-Bicutural Education was held.

Judith Strohmaier discussed the contents of the packages she passed out to the presenters. Everything concerning the activities of the next three days was carefully explained to avoid confusion later on.

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CONFERENCE . . . Tuesday, February 17

Registration for the conference activities began at 8:00 A.M. More than 800 people attended the workshop sessions with 729 of these being registered participants. Credit was again made available to the conference participants:

One academic credit from:	One non-academic credit:
Alaska Pacific University Sheldon Jackson College University of Alaska	Alaska State Department of Education

For those who pre-registered, a ready-made package of information was prepared in advance.

Walk-in participants had to complete registration forms, or look on the notice board for information.

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Nancy Bachner

Judith Strohmaier and her staff were available to answer questions during registration and throughout the three days of conference activities.

Judith Strohmaier

CONFERENCE . . . Tuesday, February 17

General Session . . . 10:00 A.M. - 12:00 Noon

People gathered at the Grand Ballroom of the Sheraton Anchorage Hotel to listen to the opening speeches of the conference.

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From left to right: Mike Travis, Conference chairperson and Education Specialist with the Department of Education, and members of the Alaska State Advisory Council for Bilingual—Bicultural Education - **Tsuguo** Arai, AnnaMaria Ferraro, Hannah Loon and Levi Hoover sat at the head **table** waiting for the General Session to begin.

Conference Convener, Marilou Madden, Director of the Division of Management, Law and Finance, Department of Education opened the Seventh Annual Bilingual-Multicultural Education Conference . . .

When I was coming up on the plane this morning, I was thinking of the statewide conference held in 1974. It was a very modest conference, perhaps 75 to 100 people, and we were concerned about some very serious business. At that time, bilingual education was pretty much of a political issue in this state. It was tied-in with the entire question of educational governance, local control, and self-determination in rural Alaska.

As we grappled with these political issues, we also worked to secure the needed resources for bilingual programs: money, materials, and personnel. By the 1977 Conference, many of these political questions had been answered. We had secured funds for the bilingual program, and the question of educational governance in rural Alaska had been pretty much settled by **Senate Bill** 35 which established the REAAs. But by 1977, bilingual education had become a civil rights issue. It was an issue which involved urban as well as rural Alaska; an issue which touched most recently arrived immigrants, Alaskan citizens, as well as Alaska's older indigeneous Native cultures.

Today, though, at the Seventh Conference, bilingual-multicultural education has matured to a point where it is much more than a political issue and even more than a civil rights issue. It has become, I think, an issue which deals with the quality of life in Alaska; the quality of life for all Alaskans.

I think we have come now, after seven years, to understand that each culture, and the language and art which expresses it, embodies a view of life, a window to the universe which differs slightly, or greatly, from any other world view. Culture expresses a people's beliefs and values about relationships between people, about relationships between people and nature, and about relationships with the spiritual forces of their world.

I think we have to understand the importance in Alaska of these differing world views not only in a historical sense, but because of their relationship to the world today. The complexity of the modern world is such that the view of the universe from any one window, from any one cultural set, greatly limits our abilities to probe and to understand the larger questions of life.

Bilingual-multicultural education is still concerned about resources. We're still concerned about politics. We're still concerned about civil rights, but I think now, today, we're more concerned with a much larger question, and that is: **Can we in Alaska come to tolerate, respect, appreciate, and learn from the myriad cultural frameworks that infuse Alaska; can we expand our universe to look at it from more than one window?**

If I didn't already think that the answer to that question was "Yes," looking at the audience today, the various cultures that it represents, would lead me to believe that it not only can happen, but it is happening in Alaska. Welcome and I'm proud to share the next three days with you!

Tunik's Barrow Dance Group

Martha Aiken Announcing the dance numbers . . .

"Good morning ladies and gentlemen, honored guests, every Native . . . I'm so used to saying, 'Good evening,' I almost said, 'Good evening,' but I said 'Good morning' instead. We're not used to performing in the morning . . . This is only a 'little corner' of our dances that we brought here, but I'm sure they will do their best. We have some singers here that may be in the audience. If they want to sing along with the group, they are welcome to do so. You don't have to be registered to dance. It's still a free world. We do our dances without registering, thank God!"

"The first dance is a 'fun dance,' and everybody is welcome to do his thing . . ." Only three boys and three girls were brought to perform, and what a great performance they put on for the enjoyment of the General Session audience!

". . . a man we have adopted as our own, Mike Jeffers." Mike's motions were masterfully executed.

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". . . now for our boys. Come on boys. Let's show them how to do it!"

There were at least nine numbers performed by the Tunik's Barrow Dance Group and a number of people in the audience took up Martha Aiken's invitation every time she made it, "Come dance with us. It's not hard! The women follow the women. The men follow the men's actions. Come and help us celebrate this Bilingual-Bicultural Conference."

Welcome and Greetings

Carol Burger, Special Assistant to the Governor for Policy in Educational Issues, delivered a message from the Governor and read the following Executive Proclamation on his behalf:

State of Alaska
Executive Proclamation
By Jay Hammond, Governor

Alaska continues to recognize the wealth of its human resources and the commitment of its citizens to work together in the development of the state. The state's commitment to bilingual/multicultural education, demonstrated through the educational programs offered in Alaska's public schools, is an example of ways Alaskans are working together to make a better life for all citizens.

It is a pledge of the State of Alaska to maintain our rich and varied cultures and histories, and simultaneously to offer an overall quality education.

In commemoration of Alaska's commitment to bilingual/multicultural education, "Atautchimukta—Let Us All Come Together," has been selected as the theme for the Seventh Annual Biingual/Multicultural Education Conference planned in Anchorage on February 17-19, 1981.

NOW, THEREFORE, I, Jay S. Hammond, Governor of the State of Alaska, do hereby proclaim the week of February 15-21, 1981, as:

MULTI-ETHNIC EDUCATION WEEK

in Alaska, in recognition and celebration of Alaska's rich cultural heritage, and urge all Alaskans to acquaint themselves with the bilingual/multicultural education programs offered through our public school system.

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Heather Flynn, President of the Anchorage School District Board . . .

"Before I even knew what the theme for this conference was, when invited to give a welcome, my initial thought was, 'What is the value of a bilingual-multicultural education conference?' Very simply to me, and I think to most of you, is that it is an opportunity to bring people together to share; to share in our cultures, to share in our expertise.

The value of many languages is a very obvious one to me. The world is getting smaller and smaller. We need to develop, especially in our children, a respect for other cultures.

I see two things as I travel around the states, indeed around the world. Two kinds of pulls on us; one of them is a separateness, a pulling apart, a wanting to be only with our own. The other is a theme of tolerance and togetherness. It is that which I hope this conference encourages, the tolerance and the togetherness that Marilou mentioned when she began.

If I want to leave you with one message besides 'Welcome from the Anchorage School Board,' please be a strong influence to the governing body wherever you may come from. The parents and the teachers, as well as the children in the programs, are the best advocates for those programs, and without that advocacy at the policy-making level, at the board level, we have a hard time being advocates for your programs. So I encourage your advocacy.

Welcome! Have a good time and learn a lot!

Eileen MacLean, Chairperson of the Alaska State Advisory Council for Bilingual-Bicultural Education with dignitaries at the General Session . . .

From time immemorial, it would be a happy occasion when people gather together. Also like us now, they gather together because they share concerns. So today we are here because we share concerns about our children's education and their lifestyle. I personally welcome you. You make this gathering together possible.

In our state, Alaska, we have always experienced a unique blend of many cultures that is not seen in the lower forty-eight states. We have the aboriginal tribes, the Indian tribes of Athabaskans, Tlingit, Haida, Tsimshians. The Eskimo families are Inupiat, Sugpiat, and Yup'ik, and also the Aleuts in our state. Along with this colorful mixture of aboriginal people, we are also abundantly blessed with other distinctive groups such as are represented here: the Filipinos, the Japanese, the Spanish, the Blacks, and what Webster's New World Dictionary terms as the Caucasoids. I did not want to use the popular and loose term of calling them "white", as I did not want to offend some of you. So in taking my position as your chairperson representing a diversity of cultures, and in my desire to extend cultural courtesy, I came up with the word Caucasoids. If people from that group can help me come up with a better term, I am very open. Anyway, we welcome all of you.

We are here today definitely concerned about the survival of our distinctive Native languages within Alaska. If our languages are to survive, a question which I wish to share with you is, "How can we strengthen our languages?" I believe it is possible for a resurgence of our languages if we totally concentrate together in teaching our languages to our children first. And start speaking with them in the home. The Native language starts in the home, not in the school. We generally have an ill conceived notion that our children will learn to speak their Native languages in the schools. That is not so. It starts in the home. It is enhanced in the schools, but they hardly make a dent. The basics have to be taught in the home.

My husband, Brian, and I have two children. The oldest is seven years old. We raised her to speak English, and recently, I have been taking time out to teach her the Inupiaq language. And she is very hungry to learn Inupiaq. Our second child is two years old. And I have raised him speaking Inupiaq, and Brian teaches him English.

What we are witnessing in our two-year-old is pleasing to both of us, and to our relatives, that at such a young age, he is learning eloquently and is comprehending both languages at one time. I am sharing my personal experiences as an educator in bilingual-multicultural matters to extend to you my sense of soberness and deep commitment in this field that we will be addressing throughout this week.

Now, I want to ask for a response from you. I would like to see how many of you are parents. Please raise your hands. That's a lot! Obviously most of you are parents. For those who are parents, I will not ask for a public response, but I would like to ask you to examine yourselves as a parent to find out if you are teaching your children your Native language at home . . . If you are not, I challenge you to make this a priority this year, 1981, and if you are, I challenge you to encourage others to teach their children at home.

I say all of this because if we do not practice what we are teaching, and as we discuss our goals and our practices for bilingual-multicultural education, then in a way, we are being hypocritical, and we must guard against this. The most outstanding leaders that stick and make positive dents in life are those who practice and set directions in their personal life, and extend that mode of life to others, by always being an example foremost.

I challenge all of us to be this type of leader in our state. Because without this practice, there is no chance for survival of our distinctive languages.

Each of us in this world is a human being created with a deep yearning to communicate to others, and a tremendous desire to be understood by others. Our Creator has given each of us the ability to communicate among ourselves through the languages. May I remind you today the meaning of languages, which is the expression, or communication of thoughts and feelings by means of vocal sounds, gestures, and signs.

Treasure with me our inheritance and pass it on to our children; otherwise, if we do not teach our language to our children, it will be a tragedy to both generations. Open yourselves up and be willing to share the Native languagesm. Be persistent, and be pushy.

In closing, I would like to impart my sense of gratitude to each of you for making time to be here. Each of you have tremendously given a sense of unity of people from a diversity of each rich culture represented in this room. Without you, our theme, *Atautchimukta*, which means, "let us get together", would not be possible. It is a magnificent, and an awesome scene to be here before such diversities of life to see people from all walks of life come together. Thank you for giving me this chance to share, and I look forward to getting to know you better this week, and hopefully, throughout the year.

Willie Hensley, President of NANA Development Corporation, and Chairman of the Board of the United Bank Alaska delivered the Keynote Address before an audience of more than eight-hundred people from all over the state . . .

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Identity, Language and Growing-up in Alaska

Thank you very much Inupiat, Yup'ik, Naluagmiut, Supayaat Inuit. Paglagipsi. I welcome you all. I would like to thank the Advisory Council for inviting me to speak, and I would like to also give special recognition to the Bilingual Aides and the Materials Developers because you're out there on the front lines so to speak. And I'd also like to note the presence of many young students who are also in the audience which I think is important, and in my speech today, I hope I don't make anybody mad because I am going to bring up some things most people don't like to talk about. And the sooner we get them behind us, out in the open, the better off we're going to be.

Are there any school administrators in the audience, or superintendents? Stand up if you're there. There they are, attack them! They're the problem. Actually I wouldn't have their job for anything. You know, because the superintendents are having to attend to problems that in many cases are not of their own making, and it doesn't matter whether you're attempting to manage a school in the city, or in the village, you have to contend with all the social problems that surround our society which makes it a very difficult place to work.

I think that many people do not understand the amount of stress, and in fact, repression that our Native people in Alaska have been under for many years. It is something that I think we have borne rather quietly, but I think the damage is being done, has been done, and is on-going. Not only have the Native people had to survive the brutality and outright enslavement by the Russians, we have had to survive the taking of the whales by the tens of thousands beginning in the 1850's, the walrus were close to decemation and over 100,000 were taken after the whales began to disappear as were the sea otter and the salmon. After two-hundred years of Western divilization, we are just now reaching the population level we had when the Russians first came here.

The Aleuts were virtually close to extinction. Beginning in 1848, there was a major outbreak of smallpox which came out of British Columbia. Down to the present century with outbreaks of influenza, diphtheria, TB, our people have been well on the way to extinction, as well as through starvation when our food source had been shot up.

The tragedy has been that the educational system which we have inherited from the turn of the century has also had as its basic objective the elimination of the Eskimo, the Indian, and the Aleut people as an identity, as a distinct species of the human race with their own spirit, their own language, tradition, history and culture.

In the bureaucracies of the 19th century, the educational system designed by Sheldon Jackson was, quote, 'to fit them for the social and industrial life of the white population of the United States and to promote their not distant assimilation.' This principle has been the guiding light for Alaska educators practically down to the present day. Let's put it this way, perhaps not so much the educators, as the system. Joining in the effort has been the ardent, religious missionary spirit which saw eye to eye with the government in this endeavor and brought a zeal for cultural dissipation affecting tribal languages, religions, dance and art. The concentration of recreating the image of a Western man in the heart and mind of the Native people of Alaska has had the effect of creating stress, disintegration and disconnection of human ties that bound our society together. The policy of repressing the Native languages in the school system has had the effect of repressing the ancient spirit of the people, and that spirit includes their own language, their own tradition and their own history. This they sacrificed, and they chose to become a citizen of America, a new name, a new identity, and new language a new set of values.

The result, an improvement in material well being, perhaps. The price, a discontinuity of spirit, the disconnection of human obligations and responsibilities that now reflects itself in social problems such as suicides, depression, alcoholism and drug abuse and human violence. What I'm saying is that in a tribal nature you have human obligations and responsibilities. That is, you are not alone in the world. All this because of the dissipation in our human concern for each other.

What has this got to do with the conference? With such a bleak review to the situation, is there any hope? Well, I believe there is. With respect to the functioning of our rural schools, I believe that there has to be a complete change in emphasis. Instead of the complete effort to disengage the Eskimo, Indian, or Aleut student from his heritage or her heritage, their trabal identity and spirit, their language that expresses that spirit, this identity should be reinforced. His pride in himself and his potential should be unleashed by insuring that as complete a knowledge of his people is conveyed in the system.

How can we maintain who we are in twenty minutes a day? But I also believe the responsibility is not necessarily the school's. This will require a community participation of an extraordinary kind because in reality the responsibility of conveying a sense of our people's spirit and the language that expresses it, our traditions, our history and our values is our responsibility. That will require a will to survive as a people. In this instance, we will free the Western teacher to do the best job possible of helping the student to learn the mechanics of analysis and knowledge of various subjects.

This school should not be used as a mechanism for the destruction of human ties that a person needs to handle the stresses and strains of modern life. I will suggest that a look inward is required of all of our people because the answer to our survival is not in the outer world. No amount of government spending on facilities, or media, is going to save our children. The only way that I can see to create an energy that will lead us to the promised land of self acceptance and economic security is to go in two directions at once. We have to implant the tribal spirit, language and identity in our young people, and we should create an ethic that will use our ancient values of group survival in a modern context. In other words, we have to be the best possible Inupiat, or Indian, or Aleut and the most competent thinker and doer that ever hit Alaska. If that's not enough to keep everyone busy, then I can't help you.

Mr. Hensley's address was followed by announcements for the rest of the day's activities and a short speech by Mike Travis, Conference chairperson, and Education Specialist with the State Department of Eduction . . .

What are we doing as parents? I would like for the time being, to recognize why we are all here by having all of the students in this room stand up. This is why we are here. We are here for both the schooling and the education of our students, and of our sons, daughters, nieces, nephews, grandchildren and our adopted family members.

We are here primarily as a person in education concerned with schooling, but I think we have been charged by the keynote speaker to also look at what we are doing for the total education of our young people. As it was so eloquently said in the tape from the conference two years ago by one of the parents from St. Lawrence Island, "We have to be able to work with and understand our fellow family members so that they can be confident in who they are." That is what we do, to enable people to be confident in who they are, to help them to develop the knowledge and skills to be successful.

As we go through these three days, I would like to leave the following charge with you. What are you as a parent, or if you're not a parent as someone who works with or is responsible for both the education and schooling of Alaska's youth, doing to further your abilities to work more effectively in education, today, tomorrow, next month? What are you going to do to enable the schools to teach those things that will help with the schooling of children that local communities feel is most important and correct? This is the charge that I would like to leave with you today. Welcome to this, the Seventh Annual bilingual-Multicultural Education Conference. Thank you.

Copper River Dancers

Millie Buck and the Copper River Dancers brought the General Session to a close with their performance of a number of Ahtna dances. The students are wearing costumes which they made following the instructions of their elders.

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EXHIBITS

The night before the Conference officially began found many agencies busily putting up displays on the Atrium of the Sheraton Anchorage Hotel. These displays greatly enhanced the atmosphere of learning and sharing at the Conference. They were the best yet in terms of both quantity and quality. Most of the Conference goers browsed through the rich variety of materials at the different tables.

The following agencies provided displays:

ADULT LEARNING CENTER
Contact: Charlotte Pierce
P.O. Box 744278
Fairbanks, Alaska 99707

Materials for adult learners.

ALASKA GATEWAY SCHOOL DISTRICT
Contact: Richard Hebhardt
P.O. Box 226
Tok, Alaska 99780

Written materials and craft production

ADULT LITERACY LAB
Contact: Marge Fowler
Anchorage Community College
2533 Providence Dr.
Anchorage, Alaska 99504

ABE education and culturally relevant skill books, games and posters

ALASKA PACIFIC UNIVERSITY
Contact: Jan Ingram
7-370-J Street
Anchorage, Alaska 99504

An interested viewer looks through APU's materials which included catalogs, brochures, posters and slides.

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Robi Banko is seen here explaining the Alaska State Museum display to Evon Azean of Kongiganek.

ALASKA STATE MUSEUM
Contact: Robi Banko
Pouch FM
Juneau, Alaska 99811

BETHEL AGENCY BILINGUAL CENTER
Contact: Helen Morris
P.O. Box 347
Bethel, Alaska 99559

The Bethel Agency Bilingual Center displayed books, posters, workbooks and a slide show of the PEP program. The Bethel Agency display is in the background of the picture, identified by the attractive alphabet cards.

CENTER FOR CROSS-CULTURAL EDUCATION
Contact: Jim Stricks
7th Floor Gruening Building
University of Alaska
Fairbanks, Alaska 99701

Display included publications of the Center for Cross-Cultural Studies, new publications from other places in the general area of cross-cultural education.

IDITAROD AREA SCHOOL DISTRICT
Contact: Virginia Juettner
P.O. Box 105
McGrath, Alaska 99627

Athabaskan arts including baskets made of grass and bark, beadwork on mukluks, slippers, and mittens.

Pat Dubbs of the Center for Cross-Cultural Studies and Jenny Alowa with her son enjoying and admiring the Iditarod Area School District's display of Indian crafts.

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WESTERN REGION RESOURCE CENTER
Contact: Sandra Helsel
P.O. Box 2300
Anchorage, Alaska 99510

Elementary English and Yup'ik books, newsletters, rough draft of high school material, photographs and graphics.

YUP'IK LANGUAGE CENTER
Contact: Phyllis Morrow
Kuskokwim Community College
P.O. Box 368
Bethel, Alaska 99559

Publications in Yup'ik and bilingual publications.

Conference goers leafing through materials on display tables provided by the Yup'ik Language Center and the Western Region Resource Center.

FAIRBANKS NORTH STAR BOROUGH SCHOOL DISTRICT
Contact: Carole Lay
P.O. Box 1250
Fairbanks, Alaska 99707

Multicultural Resource Units, Language reduction materials, student-made posters, copies of newsletters to parents and brochure on program.

An interested student finds out about available services provided by Student Orientation Services

STUDENT ORIENTATION SERVICES
Contact: Roy Corral
5th Floor Gruening Building
University of Alaska
Fairbanks, Alaska 99701

Brochures and posters on how the program functions.

NORTH SLOPE BOROUGH SCHOOL DISTRICT
Contact: Molly Pederson
P.O. Box 169
Barrow, Alaska 99723

Bilingual/bicultural materials, tapes, pictorial classroom display.

KETCHIKAN INDIAN
CORPORATION
Contact: Carol Hendrickson
P.O. Box 6855
Ketchikan, Alaska 99901

Student materials, cultural materials

NATIONAL BILINGUAL MATERIALS
DEVELOPMENT CENTER
Contact: Dr. Tupou L. Pulu
2223 Spenard Road
Anchorage, Alaska 99503

Bilingual instructional materials in many indigenous Alaskan languages and others for some Native American tribes outside of the state—books, dictionaries, posters, videotapes, etc.

Millie Buck of Copper Center and others thumb through the National Bilingual Materials Development Center's materials.

Participants viewing NBMDC's video tapes on: Birch Bark Basket Making, Inupiaq Numbers 1 - 10, Alaskan Animals (10 tapes), Dental Care, etc.

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ALASKA SEA GRANT PROGRAM
Contact: Belle Mickelson
University of Alaska
Fairbanks, Alaska 99701

or Terry Whitbeck
Fisheries and Marine Education Supervisor
Pouch F, Juneau, Alaska 99811

A newsletter, *Alaska Marine Educators Newsletter*, containing news of upcoming workshops and events, a list of books and curriculum materials to order and a report compiled by Fisheries Conference Participants in December 1980 on Fisheries/Marine Education Needs in Alaskan Elementary and Secondary Schools.

YUKON-KOYUKUK SCHOOL DISTRICT
Contact: Don Kratzer
P.O. Box 367
Nenana, Alaska 99760

The Alaska Biography Series consisting of published books and occupational poster series—available now are:

Moses Henzie - Allakaket
Oscar Nictune - Alatna
Joe Beetus - Hughes
Henry Beatus sr. - Hughes
Frank Tobuk - Bettles

Available soon:

Madeline Solomon - Koyukuk
Roger Dayton - Koyukuk
Edwin Simon - Huslia
John Hones - Ruby

KENAI PENINSULA BOUROUGH SCHOOL DISTRICT
Contact: Alice Taff
P.O. Box 570
Kenai, Alaska 99611

Displayed a collection of materials used in the classrooms, including units of study, curriculum guides, models, textbooks and games.

ALASKA STATE COUNCIL ON THE ARTS
Contact: Suzi Jones
619 Warehouse Avenue, Suite 220
Anchorage, Alaska 99501

Brochure on the Traditional Native Arts Program and information on the work of the Council.

Masks on display

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★ Inupiat Curriculum Guides

This session was concelled.

★ Ikayurilriit Unatet: Helping Hands

Catherine Collier and Edwina Abeita
Audience: Administrators, parents, teachers, students

Tapes and slide presentation based on the Elder's Helping Hands conference activities were presented. They showed how to organize and conduct parent, elder, and teacher exchanges about transmitting culture and language in school. As part of this workshop, two elders from the Yukon-Kuskokwim delta demonstrated the preparation and use of traditional Yup'ik medicinal herbs.

Cathy Collier, George Andrews, Xenia Hoover and Noel Poulty

★ Conflicting Visions in Alaskan Education

Richard Dauenhauer
Audience: administrators, parents, teachers, instructors

Dr. Dauenhauer compared two conflicting visions regarding education in Alaska: the multi-lingual, multi-ethnic policy advocated by Fr. John Veniaminov and by the Russian Orthodox Church, and the English-only, assimilationist policy of Sheldon Jackson and the Presbyterian Church.

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★ Implementing Civil Rights Grants

Dean O'Dell and Virginia Juettner
Audience: administrative staff

Participants at this workshop were assisted to learn how to assure equal educational opportunities for all students through increased knowledge of how to conduct the following:

a. Assess the needs of the students
b. Develop an evaluation schema
c. Develop inservice plans

Dean O'Dell and Virginia Juettner of the Iditarod Area School District

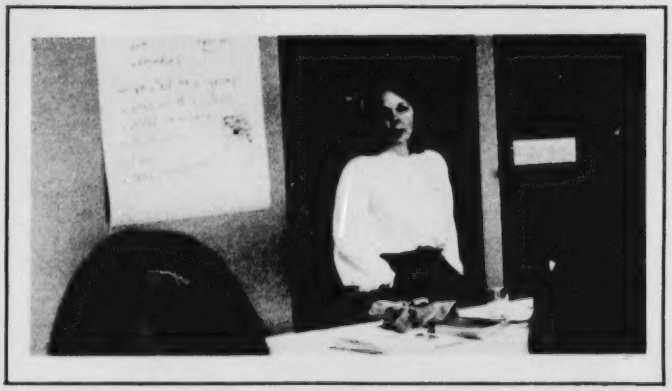
Tuesday . . . 1:30 P.M. - 4:30 P.M.

★ Bringing the Traditional Artist into the Classroom

Suzi Jones
Audience: administrators, teachers, parents, community members

The workshop dealt with ways of:

a. Locating tradition bearers within the community
b. Presenting the traditional artist in the classroom
c. Integrating the local cultural traditions into the curriculum



★ Needs Assessment for Indian Education Programs

Philip Lamebull
Audience: project coordinators, parents, committee members

The workshop focused on the following questions:

a. Why do a needs assessment?
b. From whom are you collecting information?
c. What kind of information is being collected?
d. How are you collecting the information?
e. How can you analyze the information?
f. How can the information be interpreted?
g. What are you doing for follow-up?

Neal Starkman with IEA evaluation

★ Teaching Conversational Inupiaq (Part 1 of 5 continuous presentations)

Edna MacLean

Audience: classroom bilingual instructors who are speakers of Inupiaq

Participants dealt with ways of:

a. Preparing dialogues
b. Identifying stems
c. Identifying postbases
d. Identifying endings
e. Using b, c, and d in preparing student exercises
f. Teaching dialogues to students

★ Working with Students from the Mekong River Region

Xuyen Ngo

Audience: administrators, classroom teachers, instructors

This workshop introduced the cultures and languages of Vietnam, Laos and Cambodia. It also dealt with effective ways of working with students from those countries.

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★ *Foundations and Methods for Teaching ESL*

Vicki Ross

Audience: classroom teachers, instructors

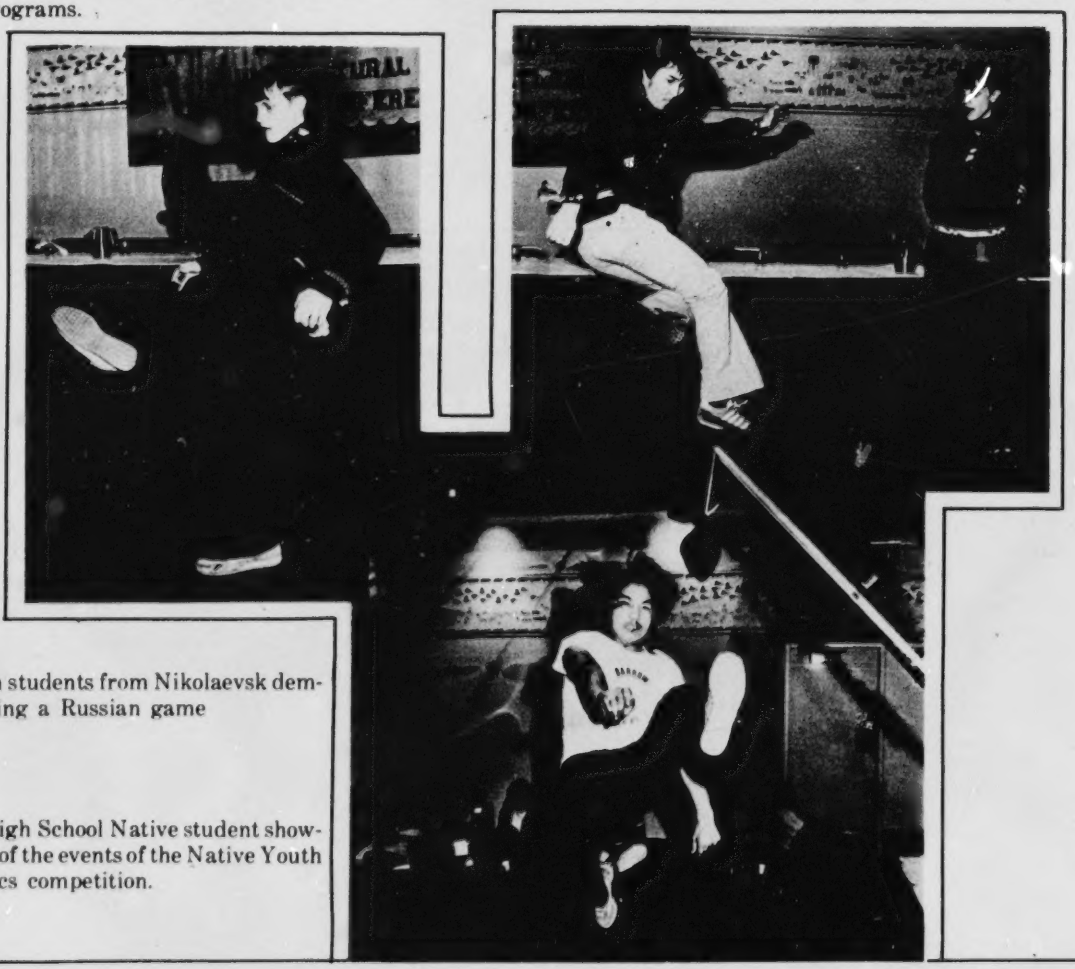
The presentation focused on various methods used to teach ESL (English as a Second Language), from the Middle Ages to the present. The participants discussed each method presented and determined the appropriateness of the method for his/her situation.

★ Bilingual-Bicultural Education in Alaskan High Schools

Mike Travis

Audience: students

This workshop included presentations from high school students throughout Alaska on what activities they have in their programs. Students held discussions and made recommendations on ways to improve programs.



Russian students from Nikolaevsk demonstrating a Russian game

West High School Native student showing one of the events of the Native Youth Olympics competition.

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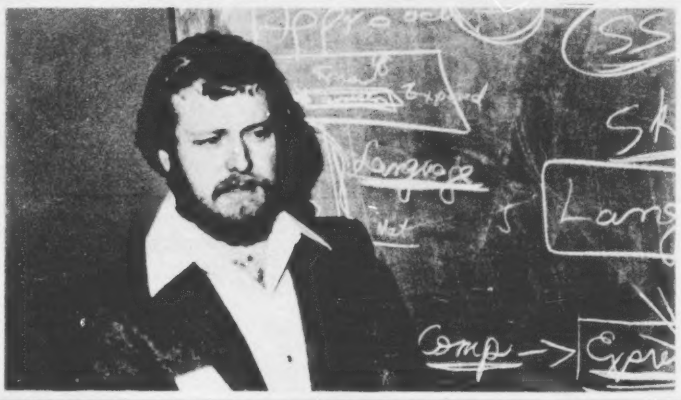
★ The Developmental Language Approach: Theories and Practices

Roger Adams, Xavier Keyes and Jim MacDiarmid

Audience: administrators, classroom teachers, instructors, parents



The main topics covered in this workshop included the following:

a. Theory of Developmental Language Approach
b. Implimentation of the Developmental Language Approach in the Biingual-Bicultural classroom
c. The Lower Yukon School District's Teacher Training Model for DLA

Roger Adams

★ Basic Skills Testing for ALaska

Michael Hiscox

Audience: administrators, classroom teachers, instructors, parents

Participants were familiarized with the following issues related to basic skills testing of students:

a. Why do we test students?
b. What does the testing jargon really mean?
c. How is a basic skills test developed?
d. How do you tell if a test is any good?
e. How do you use the results of a test?
f. Should tests for Alaska students be special?
g. How does the state support basic skills testing in Alaska?
h. What are some other issues concerning testing?

★ The Alaska Native Teacher in the Classroom: A Panel Discussion

Cecilia Martz

Audience: administrators, classroom teachers, instructors, parents, teacher trainers

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The workshop dealt with exploring the role of the Native teacher in the classroom and the community.

School board members and students from St. Mary's

★ Dancing and History of the Koniag People

Larry Matfay

Audience: teachers, administrators, instructors, parents

Participants learned of the history of the Koniag (Kodiak) people and also of the many ways in which the culture can be brought into the classroom by the elders.

Larry Matfay, on the right, sharing his knowledge and displaying Koniag crafts

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Wednesday . . . February 18

Registration - A few more people came to register and others to clarify questions on the day's activities.

General Session . . . 8:00 A.M. - 9:00 A.M.

Alaska Association for Bilingual Education Meeting . . .Emma Widmark, President

Agnes Komakhok, a bilingual instructor from White Mountain, arriving for the meeting in her fur parka

WORKSHOPS . . . 9:00 A.M. - 10:30 A.M.

★ Update on the Developmental Language Programs for Districts Served by the Western Region Resource Center

Sandra Helsel

Audience: instructors, teachers, parents

Participants at this workshop were able to review the development of the program from the beginning to the present. They also shared experiences from the pilot testing period.

Sandra Helsel, Director for Language Programs at WRRC, signing for participants in her session.

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★ Experience Reading: A Bicultural Tool

Clark Jones
Audience: ABE staff, teachers, parents, administrators

Dr. Jones familiarized the participants with the experience reading approach. He demonstrated the use of this approach in experience storywriting, and finally discussed ways in which this activity can be used by adults to develop relevant materials for school programs.

★ Materials Development for Bilingual Programs Utilizing Student-made Video Tapes

Alice Taff
Audience: students, teachers, administrators, parents

Those who attended this workshop learned the following things:

a. Ways to involve students in developing materials
b. Types of materials to be developed
c. Ways to gather data for materials development

Wednesday . . . 9:00 A.M. - 12:00 Noon

★ Integrating Multicultural Programs: B-B Education, JOM, Indian Education

Laura Bernhard, Virginia Juettner, Matt Weaver
Audience: administrators, teachers, parents, instructors

This workshop focused on ways that school districts can use to integrate funding sources in order to develop programs, materials, and curriculum for multicultural education. Parent participation in these activities was greatly emphasized.

Mat Weaver, Laura Bernhard, and Virginia Juettner, staff members of the Iditarod Area School District

★ Bringing Culture and Heritage into the Preschool Classroom

Joann Contini

Audience: administrators, preschool program teaching staff, parents, instructors

The workshop discussion concentrated on:

a. Appropriate curricula
b. Development and adaptation of materials for programs
c. Availability of family and community resources

★ Indian Education: Designing Projects

Philip Lamebull

Audience: Indian Education Parent Committee Members, project coordinators

Mr. Lamebull discussed activities parent committees can do to design Indian Education projects.

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★ Teaching Conversational Inupiaq (Part 2 of 5 continuous presentations)

Edna MacLean
Audience: bilingual instructors

Velma Schaeffer, A Koyukon speaker, visited in Edna's class for Teaching Conversational Inupiaq

★ Sharing Cultures Through Dancing

Mike Travis
Audience: students, interested people

This workshop, moderated by Mike Travis, was conducted by visiting high school dance groups. The students taught the participants some of the dances from their own respective cultures.

Students from St. Lawrence Island teaching their own cultural dance movements

Wednesday . . . 10:30 A.M. - 12:00 Noon

★ Bilingual Education Staff Development Programs: An Urban Model

Tsuguo Arai
Audience: administrators, teachers, parents

Participants learned how to plan both short-range and long-range development programs for bilingual staff training.

Participants listened attentively to Dr. Arai's presentation

★ The Yup'ik Teacher Training Program

Catherine Collier

Audience: administrators, instructors, parents

Ms. Collier explained and discussed the Yup'ik Teacher Training Program offered throughout the Yukon-Kuskokwim Delta and its integration into teacher certification programs. Participants also had a chance to discuss how this program can be utilized by their various districts, or schools, for career-ladder training.

Which option will they choose: a degree seeking, or a career-ladder program?

★ Non-biased Testing in a Bilingual Setting

Michael Hohn and Stan Wolfe

Audience: administrators, teachers, parents and instructors

The workshop focused on the procedures used by the Lower Kuskokwim School District to develop and use non-biased tests in English and Yup'ik as a part of the district's assessment system.

Stan Wolfe and Michael Hohn

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CONFERENCE LUNCHEON . . . 12:00 Noon - 1:30 P.M.

Tsuguo Arai, Senior Member of the Alaska State Advisory Council for Bilingual-Bicultural Education welcomed more than 468 people to the luncheon.

Eula Ruby, Director, Education Program Support, Alaska State Department of Education introduced the luncheon speaker, Marshall Lind . . .

Thank you very kindly. This is the first, very first, bilingual-multicultural conference that I've attended and I must say that I am very excited and truly impressed with the degree of participation and the enthusiasm that I have seen here today and yesterday. I guess the best way I can talk about bilingual-bicultural education for the Department and for the Division of Educational Program Support is to express some concerns that I have that may be of interest to you.

I think first of all that we all are concerned with the preservation of the uniqueness and exciting cultures, lifestyles and heritage that are present in Alaska. And the method by which those unique cultures, lifestyles and heritages could be preserved is through the languages and the arts that are used to transmit those cultures, heritages and lifestyles to the next generation, and the next. And realizing that people will use the language that best serves their needs causes us to become concerned about some other things.

Firstly, we are concerned that bilingual-multicultural education be integrated into the total school program. That it is not something that takes place in isolation for twenty minutes a day somewhere outside the classroom, and has no relationship to what is taking place within the classroom. Secondly, we are concerned that the parents and the community be involved in deciding what is important to be taught, how much is to be taught, and when it is to be taught. How to teach and how to manage the programs are the responsibility of the teachers and the administrators. I mention that because we are in a trend now where the state aid to education is increasing, and historically, when state aid to education is increasing, we have a tendency to decrease local involvement and local decision making. So I am running that up as a flag of warning and caution to you. It is extremely important that the local community have a voice in deciding what is to be taught at the local levels.

Another concern I have is for balance in the curriculum programs. We, in the Department, are advocating six vital curriculum clusters. And I will run through those briefly so you can see where bilingual-multicultural education fits in. One cluster is centered around a heavy emphasis on the learning skills. Those are the basic skills of communicating: reading, writing, arithmetic and so on. Another cluster we call the societal clusters. Those are your histories, economics and so forth. Another cluster is centered around health and physical fitness and nutrition. Another cluster is centered around science and technology. We are in a state with some of the most advanced technologies in operation of any state in the Union. So it would be appropriate that a cluster in local curriculum would include science and technology. Another cluster would be the careers and vocational education. The sixth cluster would be the arts and humanities, visual arts, performing arts and cultural studies. That would include bilingual education and multicultural education plus the visual and performing arts. And it is those six clusters that give balance to a curriculum because research tells us that students should be exposed and have those experiences somewhere in their educational life. So we're recommending at the department level that the communities take a look at their program of studies in the local schools and see if you have a balanced curriculum because in that curriculum you can truly integrate your bicultural-bilingual studies.

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Ladies and gentlemen, students, I'm pleased to have the opportunity to once again say a few things to you at your Seventh Annual Conference. I've been able to attend six. I missed one, and just a couple of things I'd like to say about the growth of the conference.

I think if you will look at the agenda and see all of the different topic areas, you will see the extent to which bilingual-multicultural programs have grown in this state over the past six or seven years. The sophistication, the awareness, the interest, I think, is truly reflected in a review of that agenda. It is very impressive. In addition to that, if you haven't had the opportunity to read the conference report of last year's conference, I would suggest that you do that. I suggest that you go back and read some of the excerpts from the presentations that were made. It's a very interesting and a very well done conference report. I'd like to commend those that spent the time putting that together. I think it will be very useful for many people in the years to come, and I hope that this year's report will be done in the same quality as the last one.

I think that we are facing a very interesting time in education in this state for a couple of reasons. We have seen a lot of things take place in the past decade; a whole period of concern with: 1) government reorganization of schools, 2) different ways to fund schools, 3) the implementation of some rules and regulations that seem to bother a lot of people at the time they were first proposed regarding bilingual education, regarding the establishment of small, or secondary schools, throughout this state, 4) the training of many people to be board members, and 5) the encouragement of many local people to get actively involved in the teaching process.

And there was a period of time when I think one of our greatest challanges was to instil confidence in the part of many people around this state that they, indeed, could run their school. They could run their programs. They could teach. They could make some good things happen. And I guess one of the most rewarding things that I see as I travel around the state, and I try to get from one end to the other to the extent that I can, is the evidence of increased self confidence on the part of people to make decisions to run their programs, to look for ways to improve their programs.

Now with this self confidence comes a willingness to self examine, to review the quality of what we're getting with our programs. And, I think as more self confidence is gained then you're going to see more of a willingness of people to take a step back and objectively analyze what is going on with our programs. What are we doing? Why and how well are we doing it? Should we be changing some things? And I see this reflected all over the state, the concern for the improvement of quality. And I'm sure much of your discussion here over the past couple of days, and during this conference, will deal with the quality we're concerned with, the quality of the teachers, the instructors, the materials, the organization.

What are we doing? One of the areas that certainly points this out, and has a great deal of implication for what we're doing in bilingual education and multicultural education around the State, is we are trying through a task force effort assisted by the Governor's office to identify those areas for which the schools are responsible. A lot of people are concerned about this thing called education. And they talk about education in terms of not doing this and not doing that when the real issue is what role does the school play in the total issue of education. It is only one part. It is only part of the total educational process.

We know that the family, the environment, peers, a whole lot of things, affect education. We need to be clear as far as what the school should be doing, what we should hold them responsible for, at the same time, perhaps it will shed some light on the responsibilities of some of the other agencies, other parties, in this whole educational process.

We also know that there are certain things that are very basic to making an effective school program. You know it from your own experiences, very common sense kinds of things, that have been glossed over and confused with a lot of the crazy rhetoric that we, educators, have a tendency to throw around. We know that parent participation is critical. But what extent do we know that parent participation at certain levels and in certain ways really does make a difference? We can trace through our own history, our own research, what the trend has been as far as where parent participation is the most effective and how we can make it more effective. And that doesn't mean just coming into the school on an open house and looking at bulletin boards, but it certainly puts into perspective parents as co-teachers with us. We know it does.

We hope to be able to identify a number of different things such as parent participation, school climate. A perfect example is that we all know that in a few minutes, expectation levels can be set by just how a teacher reacts to a group of young people. It doesn't take very much for them to quickly see either that teacher has high expectations for us, or they are not so high.

Now there should be some things we should establish and require and attempt to clearly identify that will put into place high levels of expectation in all of our schools throughout the state. We think some of those can be done. We also know that where you have good school programs, you have good principals. We want to emphasize the

position of the principal as truly a good instructional leader rather than a paper shuffler.

And there are some other areas that can be identified. We hope to be able to do that. We also need to take into account to what extent do effective schooling practices have significance for a cross-cultural situation. That's a tough question. What may be effective in one culture as a teaching method, or as a way for youngsters to learn, may have some totally different implications in another cultural setting. This has to be taken into account.

We also know that there's a lot of interest in bilingual education at the federal level, viz a viz the recent decision not to proceed with the federal regulations. We also anticipate the possibility of some federal reductions across the board in educational matters. Bilingual, I am sure, will be one of them.

What does this mean for us? Well I'm not really sure. I do not believe there's a move afoot to substantially change the regulations we have in this state. There are a few problem areas with the regulations, but I think most of those can be handled pretty well. I am not aware of any effort to totally do away with those regulations we have. I also know our level of support for bilingual education through the foundation program is quite a good level, quite a substantial amount, and maybe we need to take a look to see if there is a decrease in the federal dollars. Perhaps the state dollars could be redirected. Because I think you will see if you will look closely at a number of the budgets that it may show in some cases where all of the bilingual money that is available may not be spent in bilingual programs. And there may be several reasons for this, but I think that it needs to be looked at if indeed there is more than appears to be necessary. Maybe it needs to be channelled into the inservice areas, materials development, in the event that there is a reduction at the federal level.

One other area that I just want to touch on, I know that time is very brief, there are a lot of things I would like to say to you. We hope to build on one aspect of the bilingual regulations as we are working on the modification of another very important activity. Some of you have heard of the controversy surounding a regulation that grew out of the Molly Hooch case regarding planning and evaluation of community participation for the establishment of secondary schools. Several things with that.

We feel that it's absolutely necessary to have community participation in determining what goes into a program. And the community should also have a say in evaluating that program so that changes can take place that truly reflect the concerns of the community. We're looking at, and have used that section of the bilingual regulations which talk about community participation, parent involvement, which apparently has worked pretty well for the past four years. We've incorporated that into the changes for the secondary school regulations on planning and evaluation. We are also saying this, that if the community is satisfied with the efforts that have been underway in the part of the school district over the past three years in planning for the secondary schools, evaluating the secondary schools, if the community is satisfied through community action, they can support a request for a waiver by the school district to not have to go through that exercise anymore. What we are trying to do is put it clearly at the local level to make that determination since the local community made that determination in the first place as to whether or not they did, or did not, want those secondary schools.

So those will be some things you will be hearing about. It's an exciting time to be involved in education. I'd like to go on and mention a lot of the neat things that are happening just very quickly. I'm pleased to see so many students at this gathering. I'm also pleased to say that the response to a statewide effort to promote student leadership in this state has been tremendous. To me one of the best things we could do is continue to emphasize special leadership programs for all of our students around the state. And I'm not talking just about a special group. I'm talking about recognizing the potential that we have in this state with all of the excellent young people leadership training skills so that they can come to grips with some of the major problems that we have in this state: in social problems, economic problems, resources, or whatever. These are the people that are going to have to wrestle with the problems down the road. We need to continue to emphasize that and I hope that the effort can be sustained.

One last thing; you hear a great deal about various elected officials trying to deliberate how to deal with the wealth of this state. Whether it be permanent fund, endowment fund, tax rebates, direct payments, on and on and on. And these are all very important. Let me just tell you one thing. You have the opportunity to design programs of sharing of the wealth with much broader implications because you have a chance to deal with programs dealing with the wealth of the many cultures that we have within this state.

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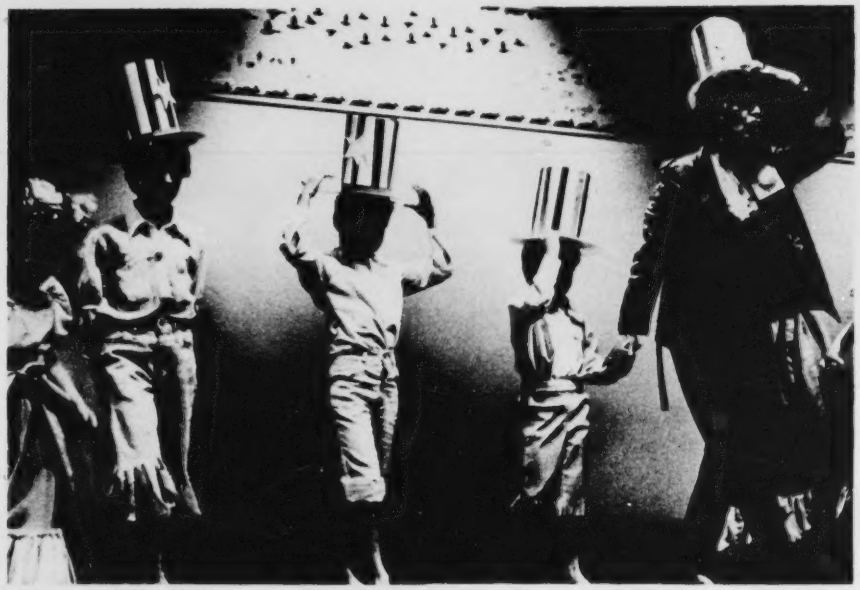
Cultural Arts Program . . .

A wonderful program of entertainment ended the luncheon with a joyous feeling. The groups that performed included the following:



Latin Rhythm Group, Anchorage School District, performing Yankee Doodle

Japanese Dance Group, Anchorage School District, doing a Japanese fisherman's dance

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The Yakutat Tlingit Dancers with Judy Ramos narrating the dances

Charmaine Ramos displaying her Indian costume

David Ramos, Judy Ramos performing a traditional Yakutat dance with their dance paddles

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WORKSHOPS . . . 1:30 P.M. - 3:00 P.M.

After the luncheon and the entertainment, the participants attended the following sessions:

★ Introduction to the Developmental Language Programs

Sandra Helsel

Audience: parents, administrators, teachers, instructors

The workshop dealt with two things:

a. An overview of the theories underlying the developmental language programs
b. Methods used to develop and field test the curricula and the project

WRRC Developmental Language Program Staff, Wanda Jennings, Olga Mike, George Mason and Walkie Charles

★ Contemporary Native Issues

Roger Lang

Audience: high school students

High school students were made aware of the major issues facing Alaska Native peoples. Discussions were centered around the impact of these issues on all Alaskans and possible solutions for the future.

Roger Lang, President of the Alaska Native Foundation (ANF), pointed out areas which are presently affected by issues dealing with oil, subsistance, etc.

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★ Evaluating Children's Literature in Bilingual Programs

Jan Ingram

Audience: administrators, teachers, instructors

Participants were exposed to a survey of the current available children's literature in bilingual programs. They were also offered suggestions for designing and producing additional literature.

★ Reading in a Second Language: Windows on the World of ESL Readers

Joselito Lalas

Audience: classroom teachers, instructors

The workshop focused the psycholinguistic view of reading and the insights psycholinguistics provides for ESL reading. Participants were also provided with a model of reading and classroom activities based on psycholinguistics.

Joselito Lalas speaking on the importance of psycholinguistics for ESL reading

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★ Teaching Conversational Inupiaq (Part 3 of 5 continuous presentations)

Edna MacLean

Audience: bilingual instructors

Edna MacLean checking with Alice Weber of Point Hope

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★ Utilizing Center-made Materials

Tupou L. Pulu and Mary L. Pope
Audience: classroom teachers, instructors

Sample materials from the Center were discussed and used with the participants. The areas represented were:

a. Junior dictionaries
b. Native literature (traditional stories)
c. Songs and dances
d. Language learning - beginning
e. Traditional activities
f. Posters on villages, work, animals, birds, fish, plants, Native food, clothing, etc.
g. Video tapes

Young people from Nikolaevsk looking at the posters after Mary Pope explained how to use them.

★ Multicultural Education in the 80's: Ways to Integrate Nulticultural Concepts into the Curriculum

Francina Thomas and Mary Francis
Audience: administrators, teachers, parents, instructors

This workshop focused on:

a. The aims, expectations, and long-term effects of multicultural education
b. Suggestions for infusing multicultural concepts into the curricula
c. Review of available materials for multicultural education
d. Making lesson plans for programs of multi-cultural education

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GENERAL SESSION . . . 3:00 P.M. - 4:00 P.M.

Richard Luther, Administrator, K-12 Programs, Alaska State Department of Education, introduced the speaker, Dr. Michael Krauss.

Maintaining and Reviving Alaska Native Languages

Michael Krauss, Professor of Linguistics, University of Alaska, Fairbanks

. . . a controversial and interesting heritage, which I am keenly aware of, and some of these ideas I am able to have the privilige here of passing to you, I do so by reason of my own heritage and some of this Jewish thinking, and this, perhaps, Jewish role I feel I have played here in Alaska. Some of this also involves, as I was beginning to say, rather unpleasant, nasty facts that we must come to grips with. We cannot sit here at a pleasant meeting like this without some stern and sober idea of what we're here for, and what we're going to do, some long-range plan for the future, looking realistically at what is going on today. It's all very nice for us all to meet from all over Alaska and have fine entertainment, and maybe even some fine speeches, but the work that needs to be done, that is something else.

I don't know how many of you come here to work, I know I didn't. On the other hand, we must think here, sometime, about what we are really going to do for this responsibility we each have to the future of Alaska Native languages, if there is going to be one.

I organized this into three essential divisions. What I talk about is, infact, according to the title of this thing, which I think I'm not happy with it. (What is it Jim?) "Maintaining and Reviving Alaska Native Languages." That is in fact what I'm talking about, but the title of it I would rather say more specifically is "A Plan and a Policy for the Future of Alaska Native Languages Statewide: What We Must Do."

I've talked in recent years in particular about the future of Alaska Native languages, and given speeches, in fact, one here last year with that same title. I also published a series of newspaper articles in four installments in *Tundra Times* on the future of Alaska Native languages, and I republished that in a book called *Alaska Native Languages: Past, Present and Future* published at the Alaska Native Language Center at Fairbanks. And I'd like a show of hands how many of you have either read that in the *Tundra Times*, or in the reprint in *Bering Straits* or *Tundra Drum*, or read it in this green book here. Please raise your hand if you have read that. I'd like to know how many of you have. Well, then I won't be bashful about quoting myself, in part of it, but realizing that many of you have seen it, and don't need to hear it again. Some of the things that I said in there are more eloquent than I think I can do here on my feet. So I would like to use parts of that and to amplify, and to talk more concretely than I do here about what, in fact, we must do in order to keep Alaska Native languages maintained, and in the end, possibly, revived. This whole question is a not simple queston but it is something that we must absolutely address ourselves here in our purpose for meeting.

I often start the presentation on the future of Alaska languages by talking about their history, and then talking about their present status. I only have a couple of minutes to do that here, and I promise that I will give that through in about four minutes.

Alaska bilingual education is not new. And I am not here speaking to you as a bilingual educator, or even as an educator. Notwithstanding some comments, I consider myself to be a linguist, and researcher. And there, I suppose, I'm trying to be something of the old tradition, a prophet, and at that not a very pleasant one. History repeats itself and bilingual education in Alaska is not new. The first educational system was established by the Russians in Alaska after their period of massacre and enslavement of Alaska natives. That was 1745 to about the arrival of Veniaminov in 1824. In 1824 through the end of the Russian period, education systems in Alaska were bilingual. The Russians did not try to wipe out Alaska Native languages. They did not have, and still do not have that same basic, they have their little problems, but they do not have that type of imperialistic notion, not the linguistic notions. That came, not even with most of the churches, or that are with us today, or many of the churches that are with us today. The Anglicans from Canada working with Haidas and Tshimshians. The

Anglicans working in the Gwich'in area in Fort Yukon, and the Moravians, and the Catholics, and the Episcapalian extension of the Anglicans. Those churches supported the use of native languages and wrote books in them, wrote of course church books. And educational systems that developed, of course, along with the Russian Orthodox educational system, used the Native languages in bilingual education.

It was only Sheldon Jackson who happened to manage to set the policy as the perfect epitamy of the Anglo Saxon melting pot theory that all natives by this time should be assimilated. This is past the point of Wounded Knee where you had outright extermination. Now the Native problem was to be solved by assimilating us to good whites by an educational system which would wipe out the languages. That helped. So in Alaska, and converted the other churches away from their supportive use of the Native languages in Alaska until the 1960's when, by that time, many of the Native languages were no longer spoken by the children in the schools.

In the 1960's, the Civil Rights movement for bilingual education culminated in the Federal Bilingual Act of 1967 which permitted, for the first time, although it did not require, that Native language be used, or languages other than English, mainly Spanish, be used in schools in the United States. In 1968, that very next year, it was proposed to Clifford Hartman, then the Commissioner of Education, the predecessor of Marshall Lind, to use bilingual education in the schools, and he said, "Nothing doing. It would undermine the position of the school teachers." And so it went. Hartman was right. Bilingual education means a revolution in education. Anyone who wants to be a teacher, and who can speak Yup'ik, or Tlingit, or whatever, fluently is welcome to apply. Whatever race, creed, or religion he may be, if he speaks the language fluently he is welcome to apply for the job. But, which teachers then in 1968, and which teachers now in 1981, speak the Native language? What ever is the problem with the teachers, the revolution has started, it is not over.

In 1970 the State and BIA schools were pursuaded by much smoother personalities than myself, namely Irene Reed and Frank Darnnel, especially, to experiment with bilingual education in the schools, in four schools in the Yup'ik area. This experiment, if you want to call it that, is still going strong. In fact, it was an incredible success considering the odds it was up against. By 1972, it became possible for us to pursuade the State Legislature to pass the Bilingual Education Act of 1972. That the State of Alaska was the second state in the Union that got a Bilingual Education Law. That's how come we're all here today. At the same time, they established the Alaska Native Language Center at the University of Fairbanks, and we, at the Alaska Native Language Center, do pledge and continue to work toward the support of bilingual education. But my role here, today, again is not strictly toward bilingual education, it is whatever will help Alaska Native languages to survive.

There are other things besides bilingual education we must turn our attention to, or we will lose the struggle even as we went into the schoolroom. I am talking now particularily about television, or I am talking also about cases where the children no longer speak the languages and what to do about that. I think I got that report on this.

I will repeat out of the series the sad litany of the present condition of most of the Alaskan languages today. And I start this series with the following:

The time has come to face the real future of Alaska languages. There is no more time to waste deluding ourselves about the unpleasant and tragic aspects of this. Alaska Native languages are entering a period of final crises for their future as living languages. Most of them are going to die.

The only way a language can survive as a living language is if children learn that language as their first language and transmit it to their children as it was transmitted to them. All Alaska languages which have survived to this day have, of course, survived by this means, and only this means. The language has been handed down by countless generations who have cultivated it, shaped it, perfected it according to their own culture into an intellectual heritage of complex beauty unique to each people. This thread can be broken irreparably in one generation, the generation that is now able to speak Native and English, but is speaking English only to each other is directly responsible for abandoning this heritage, and irrecoverably so.

The question is, "What can be salvaged when this happens?" We can't blame this on other people now. The people are doing it to themselves, and this is not language genocide, or language cultural genocide, but it is language and cultural suicide. That's a heavy responsibility to bear toward the coming generations, and such a decision had better be made consciously and with full awareness of the consequences. I don't think anyone here who wants to be responsible for that, on the contrary.

Now we'll look at the situation. In Eyak, the only Alaskan Native language with which I've, personally, have had the priviledge of truly being intimate with, the youngest speaker of Eyak is past sixty. The one Alaska language I know how to speak, I may end up being the only one knowing how to speak it. The youngest speakers of Alaskan Tsimshian, Alaskan Haida, Holikachuk, and Tanana are past forty. The youngest speakers of Tlingit, Ahtna, Ingalik, Koyukon and Han are in their thirties and twenties. That's the way things are going, and not allowing for miracles, with these ten languages, Eyak will probably be extinct within this century, Tsimshian, Haida, Holikachuk and Tanana will be extinct by 2015, the very last speakers of Tlingit, Ahtna, Ingalik, Koyukon and Han will be dead by 2030, the lifetime of many people here.

Next there are five Alaskan languages where some children are able to speak to some extent in one or two communities, but these are already English dominant, or rapidly becoming so: Alutiiq, English Bay only, and the youngest speakers are teenagers only; Dena'ina Athabaskan at Lime Village only, and there the youngest speak-

ers are probably ten, maybe two or three children I'm talking about; Upper Tanana, especially at Tetlin, Tanacross; Upper Kuskokwim, especially at Nikolai, but the youngest children, no. This also goes, I hear more recently, also for Atkan Aleut, the last place where children are speaking Aleut, the Aleutian Aleut language. At this rate, the way things are going, all of these languages, that is most Alaskan languages will be extinct within a lifetime, by, say, 2055. Gwich'in might make it at Venetie and Arctic Village which are the only two villages, I understand, where children are speaking that. That will probably be the last two villages where there are children speaking, where there are people speaking Athabaskan in Alaska as a Native language. Inupiaq is a different story. That's a language that is partly in Canada and Greenland. And if children in Barrow don't learn pretty quickly that Greenland exists, and learn more about Greece than they learn about Greenland, their education system will succeed in wiping out their identity, too. There is a big Inupiat world out there, but to what extent Alaskans are able to participate in that, I don't know. The ICC that is coming up offers a direction for this occasion. About the International Inuit Conference and the awareness that some Alaskan Native people there are not only Alaskans, but have people speaking the same language in different places, if united they may survive, but divided, they will be conquered. On the other hand, many other languages that I am talking about, most of them are in Alaska only. That makes them different from other immigrant languages in Alaska. There will always be the homeland. Here is the homeland for most of these languages. And if for instance, if Dena'ina in Alaska dies, there will be no more Dena'ina. There is no place else to go. That is different from other types of languages in Alaska.

The two languages which have the strongest position for survival are unquestionably Central Yup'ik in the Central heartland, in the Kuskokwim Valley in particular, where Bethel stands as a shining light of speaking English only. How long that will last, I do not know, but there are lots of people still speaking Central Yup'ik. Most of the people who speak an Alaskan language today speak Central Yup'ik.

St. Lawrence Island is another very special place. There, just about everybody speaks the language, but there are now some children who are not learning the language, especially some children who are raised off the island. It is beginning to show the beginning of the end, too. So I would not guarantee that in the year 2100 that any Native language in Alaska will be a living spoken language. So what we do here from this day on will have a tremendous effect on that, but I have no guarantee the way things are going. I might say the way things, they are going are better than they were back at the first meetings in 1973-74, but they are not good enough yet. I won't describe just exactly why, but I think we ought to do a lot.

One thing which I am not here to talk about here today, but which we at the Alaska Native Language Center particularly have a very strong responsibility for, and interest in, and pledge ourselves to, is the need for documenting all Alaskan languages. I'll read a paragraph on that. "What I am certain that we, as linguists and Native language specialists at the Alaska Native Language Center and elsewhere can do with adequate support is to document these languages well by compiling good and comprehensive dictionaries and their vocabularies, good grammars of their structure, and also writing down texts including the stories and legends of a language to preserve at least the significant part of the oral literary tradition. In this way, a fine book of record of this heritage can be kept for posterity in the form, however, of some books on the shelf. And I don't mention it here, of course, some tapes. Maybe a box under the bed that can be erased by the grandchildren for something else, and not want to review. In this sense, the language can certainly be saved. A full record, if a full classification can be made, a perfect grammar, and a perfect dictionary, I'll explain a little bit about linguistic theory for you, and I think all linguists will agree on this although maybe not on anything else, a perfect grammar and a perfect dictionary of a language would make it possible for a perfect student, if there is one, to learn the language perfectly without ever having heard it. That is a goal, anyway, we are working on. We haven't gotten there yet, nor have I met any perfect students. But, as you all know, it is possible to learn a language that is not your first language. And you can do it very well. Then when the issue comes about that without this documentation, if there is not record of a language, then even the miracle of a language revival is unthinkable. You can't have the miracle without the documentaton, but with the documentation, that forms the

Weavers, mother and child, of Alakanuk

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groundwork for the miracle, if there's going to be one which should take some political and other knowledge besides, that forms the groundwork for revival of languages which are no longer spoken by the children, and it also enough to form the groundwork for the survival of those languages still spoken even by the children because in order to survive into the future, those languages have to be written, have to be used in the schools, have to be used in the radio and television, and just as we have dictionaries and grammars and need them, so do living languages that are spoken and the children need dictionaries and grammars. From these dictionaries, basic dictionaries and grammars, we can make school dictionaries and school grammars, from which could be used by the school teachers and the school children. Again I want to emphasize the very important point of documenting the languages.

Who should do this? Not just us at the Alaska Native Language Center. Not just us at the Alaska Native Language Center with support from the National Science Foundation, the National Endowment for the Humanities, which at this very moment our president could be talking about cutting in half, or cancelling, the responsibility belongs to the State where the Native languages are, and belongs in the local language area.

Here we are talking about something that is maybe nasty to say here, this meeting is a lot of fun. That maybe one of the reasons why we come here, but I have a feeling that we have a more serious purpose. We know this takes work. We know it takes money, but above all it takes work. And I don't know if this is a place to work, but regardless if it were a place to work, it is not the place where we can expect to have the necessary coordination and meeting and working together to save our languages which is the responsibility of those language communities. If you expect to accomplish anything with Inupiaq, Inupiaq bilingual education development, you can't do it by having a meeting here once a year in Anchorage. If you want to have bilingual education work properly in St. Lawrence Island, you'll have to have a meeting in St. Lawrence island. People who are concerned with the language in Gambell and Savoonga get together there and work at it together as a language community. Not as an REAA, or a a BIA School System, or as a whole state. There's not a lot that St. Lawrence Island and Haida can do with the way of nuts and bolts in the same room. There should be a Haida language teachers' conference, and there should be a Tlingit language teachers' conference, and there should be an Inupiaq teachers language conference across three Native Corporations, across, I don't know how many REAAs, and so on. I know it cuts across the grain of a colonial system that has been imposed upon these languages.

You have to learn to rise up, get together across the artificial boundaries that have been imposed upon your languages which have been divided and conquered. That was the original purpose and that is what is still going on. Unless people organize according to their language areas, and get together by language area.

Has there ever been a conference of Central Yup'ik teachers? If you know of one, or ever been to one that involved all the Central Yup'ik teachers from all the areas where Central Yup'ik is, raise your hand. Has there been one? I'd like to hear about that. What we're concerned about is the fact that we are fighting against time. The forces that have been working against Alaskan Native languages have been well funded. They have millions of dollars behind them. Millions of dollars have been invested in the publication of books in teaching English. Millions of dollars have been invested on training teachers who speak only English. Millions of dollars have been invested on materials and training programs for non-Native education for Natives.

Now, how much money has been spent, by comprison, on Alaskan Native education? And education is only a part of it. The rest of it is the encroachment of television. Taking a look again at St. Lawrence Island, a good example is Savoonga. There is no bilingual education in the school for 4th grade to high school. A child who is twelve years old, let's say, in Savoonga, as far as I know, has no bilingual education inspite of the fact there is a state law, this is as it should. He is, therefore, getting out of his waking hours five or six hours exclusively of English in the school. This is in a 100% Yupik speaking town of Savoonga. The rest of his waking hours may be dominated by television beaming into his living room for another six to eight hours. There it goes on from four to midnight, or whatever. Most of the child's waking hours in Savoonga, 100% Yupik, is spent here, English. Now how long will Yupik last in Savoonga? If it doesn't last in Savoonga, how long will it last anywhere else?

In talking about bilingual education, we have to make a very clear distinction between bilingual education in those communities where the children do speak the language, and bilingual education in those communities where the children do not speak the language. I'll talk first about bilingual education in those areas where the children do speak the language.

Here it is supposed to mean education in two languages, in two languages, and for two languages. The villages involved are in Central Yup'ik heartland villages, and Siberian Yupik in Gambell and Savoonga; to a lesser extent also Venetie and Arctic Village for Gwich'in; and I said Atka for Aleut but in the younger grades, the language is dwindling; Upper Kobuk and Wainwright for Inupiaq perhaps; Nikolai, perhaps, for Upper Kuskokwim, and Lime Village perhaps for Dena'ina.

How many of the schools in these communities, especially Siberian Yupik and Central Yup'ik, where Native is still truly the dominant language of the children, how many of them are there actually bilingual programs at all? Certainly not in all of them. How many hours a day in the lower grades do children actually have instruction in the Native language? How many of these children passed through the grades without any instruction in the Native language at all? Let me ask for another show of hands here. Anybody here teaching in school, or know of a school, where there is bilingual education in the 4th through 8th grade? Please raise you hand. Where Native is

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spoken by the children. Where the children speak the language, how many schools where the children take at least half-an-hour or an hour a day of Native language? Are there a couple of schools like that? At least a few. As you can see, it is very little. This is supposed to be bilingual education in Alaska. How many people here are from BIA schools? Raise your hands. Let us hope that teachers in BIA schools are all too busy teaching bilingual education to be here.

Speaking of the BIA, the BIA has taken a great deal, in fact, of the leadership in this bilingual education. The BIA has a very special legal status. I believe it is not subject to state regulations, and it is not even subject to HEW regulations, because it is not part of Health, Education and Welfare. It is subject to part of the Bureau of the Interior. And as such, in parts of Alaska, has been doing a superb job. As I say that some of the BIA bilingual teachers are busy teaching bilingual today. On the other hand, we are talking about policy here and planning, and I think it is very important that all states go over it regardless of their administration. They have to participate together in this bilingual community according to the needs of the language.

In the earlier version of this paper which I am about to read here, I said, "What should bilingual education be like?" The answer to that is that it should be a maintenance program, which is all I'm interested in. I'm not interested in education as such, but education as maintaining the language. There has to be a maintenance bilingual program and not the opposite, the transitional bilingual program. The transitional program means "good-bye" language, very little. It has always been that and will remain that, a transitional program means start off with Native and end up with English. That is the story of Alaska.

Elders listening attentively to the speech

In order for a program not to be a transitional program, I don't know about Title VII, Title VII is in name dedicated to the idea of transitional bilingual education. Under Reagan, if it survives at all, it will certainly survive in that form. If that is going to be the case, then I say, "Good riddance Title VII." I understand that the Commissioner was talking about some of that today. That is only a part of our bilingual money in Alaska now. It is good that it is because it is our responsibility, is a State responsibility, and not a federal one.

We are free here to choose the maintenance of our languages. We are not being dictated by Reagan or anyone else, what we shall do with our bilingual program. That means that we should think probably free for a minute. I know that some of us are not used to that . . . It goes from all Native, if necessary, to 50:50 where by the 12th grade or 4th grade whenever they are ready, half the time spent teaching and learning in Native, and half the time spent teaching and learning English. But I wonder if even that is right. Why should it by 50:50? Why shouldn't it be as much Native as possible and teach only as much English as is necessary for all the children to learn to speak English as well as they need for their purposes, whatever that is. That may mean that they should all learn to speak English excellently. They may want to do that, or they may all be able to speak English as well as the average Dane who visits the United States. How many Danes have spent maybe about one hour a day for six or eight years of school to learn to get along just nicely enough for visiting out of their homeland? So who is to say that bilingual education shouldn't stay five to six hours in Native? I'm not going to make any such decisions. I assure you. But I'm just giving you some ideas of what it's like.

Another point in bilingual education is that bilingual education is often either optional, or a concession to local patrotism of some kind or another, but it's not really education in the same sense as that the education in English is education. It's not serious. Johnny can't flunk second grade for not knowing Yup'ik. Can Johnny flunk? Is there any school where Johnny can flunk for not knowing Yup'ik, or any Native language? Is there any school Johnny can flunk for not knowing English? Nobody is raising his hand, but I assume there are some.

Native language programs have to have teeth; toothless, they will not survive. We have to be serious about it. Ok, so take Bethel, Bethel is 80% Yup'ik and 80% English speaking, but there are lots of kids, especially with non-Yup'ik heritage in Bethel and other places who don't know the Native language, and like the Native children do, it will be unfair to them, it is said, that you should impose the Native language on these people. Yet those are people who have chosen to move to those communities. They've settled there. And if you have in your midst 10% or 5% of families of whatever race whose home language is not Native, whereas everybody else is Native, and you give up the entire Native heritage because you feel you should not impose on those people who have chosen to spend their lives there, I think you've done a false favor to the people who have chosen to spend their lives there.

Somebody marries into a community or moves into a community, have children in Savoonga, or Akiachuk, or whatever, and people speak English so they don't have to learn Yup'ik. That's language suicide all over again.

I don't know how popular some of these ideas are, but I feel myself, personally, that is is unfair, that anything less than right, that a Native language speaking community should expect permanent residents there to learn the Native language. When you move to America, I don't care whether you are Italian or Japanese, or whatever, you are supposed to learn English. When you move to Akiachuk, you're supposed to learn English. If you don't, if a language has no teeth, it won't survive. You've got to be able to stand up and say, and insist on this part.

I realize that I am talking about an ideal that is far, far from the present reality and that any teacher or administrator, for very good reason should say that this is impossible, or ridiculous. He couldn't say it's ridiculous, but he could say, "Yes, this is impossible," and correctly so. You cannot have algebra books, you cannot have even a third grade math book, you cannot have social studies books and so on without generations of labor. You'll take a long time to achieve this, but this has to be the goal. There has to be some idea. There has to be some policy. There has to be some notion that this is the language of the community. That regardless of the fact that we cannot today give six hours of Yup'ik in the school to teach it well, that we must, nevertheless, aim for what is necessary to keep the languages going; otherwise, we are only prolonging the agony in a sense.

I have a long section here on curriculum, which I'm not going to have the time to get into but let's essentially say again the final word of education is not translated education. You will not do it by taking some social science text, or translate *Hamlet* into Han. That will not be the objective. It might be very nice to have a Haida translation of *Hamlet*, but that is not what is needed. What is needed is that concepts also should be Native, and that someday we can have those translations. But we are talking here about Native world, and Native thought, and Native culture, and Native survival, and not transforming Native into something else. By survival, I mean not, of course, unchanging survival. The superficial trappings of your civilization: the clothes you wear, the hairstyle you may have, the hit parade, etc. Those are very superficial things. Even what you eat could be superficial. The profound is the spiritual basis in your culture in Alaska.

The Japanese people today are not all just swinging swords like in the movies, in the good samurai movies. They are making better transistors and better cars than we are. They are nonetheless Japanese. But, why are they still Japanese? Because they are still speaking Japanese and that's why they feel they're Japanese. That's the essence. The rest is relatively superficial. So I'm not talking again about keeping little things unchanged. I'm talking about necessary change for survival of Native cultures as such with the language.

Again in the curriculum, there's one point, or two, that I'd like to make. There's a whole, in the case of Eskimo, an Eskimo world out there of people in Canada and Greenland which nobody in Barrow and children in Barrow, are only beginning, I hope, to learn about. The same is true of Central Yup'ik, or in the case of Athabaskans. How about if they learn about Navajo? How about if they learn what isn't Athabaskan? There is a whole Athabaskan world out there they are not taught anything about. They are taught about flax is grown in Peru. The major crops of South Africa are corn, barely and wheat, or something like that. They do not learn anything about their own world. Granted there is not any curriculum. Granted you don't have texts. Granted it will take some time, but you have to aim for that. If you do not look up, you're going to look down. You'll go down.

I won't talk at any length here for any training programs for teachers and the materials development programs, except to say again, they must be reorganized according to language area, and people in the given language area should work together. Not necessarily in the given REAA, or the given administration, but the given language and that takes going against the grain. The support for those programs must come from those areas.

Now I'll give a couple of minutes on the situation with television and radio. This is particularly critical for those areas again where the children still speak the language. I won't take the time to read the section from here, but I'll repeat what I've often already said that the television is now a form of cultural nerve gas the way it is today. Television is a tremendous cultural force. You could be having a fine bilingual program and not paying attention to what's going on in your own living room, you'll wake up someday to find you have lost the battle of the living room. You'll have lost your language. Children today, at five years old, can't understand Kojak. By the time they're ten, they will. You can be sure of it. The question is will they understand their own grandfather when they're ten? That's the issue. Not whether they are going to understand Kojak or not, or Masterpiece Theater. I don't know if they all love Hamlet together. I don't care if the programs on TV are bad. The problem is that they are not Native.

How to have Native language TV? That is another big issue. I took that up with the State Broadcasting Commission a month or so ago, and I was told to get out. They are not interested in this issue. The responsibility is, they're right, not with them. The responsibility is with you. You can sit and watch English TV all the time and not do anything about getting the Native languages in the Native language communities. You can't have Native Alaska speaking and speaking twenty different languages at once. You have to have St. Lawrence Island speaking. Gambell talking to Savoonga and Savoonga talking to Gambell. You have to have Inupiaq television network connected with Canada and Greenland. You have to have a Central Yup'ik television and radio network center, presumably in Bethel. Without that, you won't have anything, and you're wiped out.

In connection with that, maybe I'll read a resolution passed by the state AFN Convention, probably in this very hall, a couple of months ago: Whereas Alaska Native languages are important to the cultural heritage of all

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Alaskans; and whereas their position as living, spoken languages is severly threatened throughout Alaska; and whereas there are nevertheless several language areas in Alaska where the Native languages are spoken by all the people, and it is clear that radio and television are rapidly spreading throughout all of Alaska so that it is only a matter of time before practically every Native speaking home has, besides radio, several channels of television; and whereas the languages that are used in the television and radio at home for several hours a day have an enormous impact on which languages have prestige and meaning in the home, and which languages future generations will maintain; and whereas it is very clear that the broadcasting systems that are presently being developed are not specifically concerned with production and broadcasting in the Native languages, we get these satellites upstairs, in heaven, which rain down programs which you absolutely have no control over. You don't think you that could control what goes on the television than you can over what's coming out of it, or the weather. It comes from heaven.

It is clear that the direction in which broadcasting is developec will only increase in extremity and function to obliterate whatever might otherwise remain and develop of Alaska Native languages and cultures and the technology to develop community Native language broadcasting programs is readily available. Cost is relatively low compared to many kinds of construction or social programs, and the talent and potential to develop and maintain such programs is presently available throughout Alaska.

What distracted me is the memory of hearing a tape recording of a man from Gambell broadcasting a basketball game, sportscasting the basketball on tape and the man was saying, in Yupik, of course, "Someone's got the ball, someone's got the ball, . . . passes to . . . and dribbles down the court and he shoots and he misses and so and so takes the rebound," and so on, and doing it very well, and that could be a part of what Native television could be, in Native. The breaching of a whale in Gambell could be seen in Savoonga. A potlatch at Tetlin could be seen at Northway. Personalities could be interviewed. Old people telling stories. The traditional kind of thing could be shown. There are lots of possibilities. If you don't take those possibilities, after a while they'll be gone.

I'll not read the rest of the whereases but end up "Be it resolved that an organization be formed to further the development and financing of Native language broadcasting systems and programs in those areas where the language is spoken to at least some extent by all generations and these organizations consist of representatives from the Native Corporations—the development to be appropriate to particular language areas and that there be a proper Native content." But the question is where will this resolution go? Just a resolution, just a piece of paper, everybody agrees but is anybody doing anything? Again, I cannot think of a better audience to mention this to. If you people here don't do it, the State Broadcasting Commission's already guaranteed us that it won't be done.

Finally, I want to talk about bilingual education in those areas no longer spoken by children. That the language is no longer spoken by children in most of Alaska is already mentioned. Once again, what can a bilingual program realistically expect to achieve in such a place? I'll say only briefly that one thing it can do for sure is impart a sense of the past. If there is a documentation necessary in the training and materials for the teachers, it can impart a sense of the past, and all the children, depending on how much is taught in the schools, if it's fifteen minutes a day, after twelve years, that's quite a lot. If it's an hour a day, it'll be an awful lot. If it's an hour a day in class for twelve years, those kids, by the end of twelve years, if it's done properly, would, most of them, speak quite a good bit of

Native, just as well as the average sophisticated foreign traveller speaks English when he comes to the United States. Or at least, let us say, as well as, getting personal again, my Jewish ancestors lost their Hebrew language a long long time ago as many Alaskans are about to lose their language now. And their descendants kept the language up in an academic setting in that same way by reading it and writing it, by learning the old traditions, by keeping it as a part of the spiritual inheritance of the people wherewith they were able to continue their ceremonies and their prayers, and their philosophy, and their identity. Then in 1947, a miracle took place. It took guns. It took politics. It took work and so on, but there was a state established with an official language of Hebrew.

Hebrew is an example of a language which thanks to that dedication, and thanks to the documentation, is possible, did revive. It is possible for a language to be revived if it is not abandoned. And those bilingual programs that you have in your schools where you teach some minutes a day could produce generations of your descendents who, in the future, someday at least, would be able to revive your language. Without that, there is no possibility whatever. Not even a miracle would do it.

I suppose the final question is, what's the use of our Native languages. We all speak English. Obviously everybody in this room can speak some English, or you wouldn't be here. So what's the use? And I, in typical Jewish fashion, will answer a question with a question. I would definetely convert that question not to ,"What use is the Native language," but the question is really, "If you lose your language, can you survive as a people?" Yes, of course, the Assyrians are probably still with us even though the empire is gone, but nobody speaks Assyrian. So we consider they are gone. Today, here today, how many of us in the future will still be here in spirit if our languages aren't here? I don't know the answer to that question. I think the answer is, "No." I think people here understand that the essence of the soul is the basis of your culture, your essence, your soul, your nation has no future. I think that's why we are all here today. I will not apologize for anything that may have been unpleasant I mentioned. I stand to take the flack anytime. I wish you the very best of hard work and luck in this undertaking, and I feel again there's not a single group in Alaska in one room at any other time that I can say this that has so much responsibility for the future of Alaskan peoples. Thank you very much.

SOCIAL HOUR
CULTURAL ENTERTAINMENT . . . 5:00 P.M. - 6:30 P.M.

The Alaska State Advisory Council for Bilingual-Bicultural Education ended today's activities by hosting the participants with some tasty hors d'oeuvres and an enriching entertainment program provided by the following groups:

Cook Inlet Native Association
Hooper Bay School Dancers
Northway Dancers
Tunik's Barrow Dance Group
Minto Dancers

DRESS REVIEW

Andrew and Alice Kalerak, CINA royalty dressed in traditional Eskimo winter attire

Marlene Johnson, Division Director for the Cultural Personal Development Center of CINA introduced Audrey Armstrong, narrator of the Cook Inlet Native Association Dress Review.

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Children from CINA's Saakaaya Children's Center - glimpse of the well-dressed Natives of Alaska

Brenda Flagherty - Athabaskan dress with baby carrier behind her back

Pauline Demas - Aleut hunting hat, sealskin jacket, skirt and mukluks

Ruth Green - Aleut seal gut raincoat and carrying a berry-picking basket

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Joe Senungetuk - the best dressed Northern Eskimo man

Pauline White - Tlingit headband, button vest, skirt and blanket, she is ready for anything

Where is the Eskimo dancing tonight?

Friendly smiling Axel Johnson is "Heinz 57" - born in Texas and migrated back here to Alaska, he's part Haida, Tsimshian, Tlingit, etc. - his headband and jacket reflect his mixed ancistry

The Athabaskans' cousins, the Navajo, were represented by Miss Eluska

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Northway Dancers

Drummers and singers for Tunik's Barrow Dance Group

This dancing is fun! This little boy joined the Hooper Bay School Dancers

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GENERAL SESSION . . . 8:00 A.M. - 9:00 A.M.

Thursday, February 19, began with a General Session in which the speaker was Christina Paulson. She was introduced by Mike Travis.

That's a lovely introduction although I think it has very little to do with me, nobody can live up to that kind of billing. I would like to begin my talk by telling you what I think is an absolute must in working with classroom teachers, administrators and the rest and that's a very healthy distrust. A healthy distrust of experts . . . comes to us. Nobody knows more about the problems of language teaching in Alaska than you do. And if I say anything that is of the least usefulness to you, fine. If you disagree with what I say, then consider very carefully that you are more likely to be right than I am, or at least there's a 50:50 chance. I propose this morning to talk about the world of TESOL.

I remember vividly sixteen years ago when I was a graduate student at Columbia and had not yet developed my distrust of experts, I went to a conference downtown, a founding conference of some organization that had to do with teaching English. Of course they didn't speak it, and it was Mary Finochiaro, that I only knew then by name and reputation, standing on a chair in the back of the audience flailing her arms and actually crying real tears. She was so upset that the name of the organization could be related to second language, EFL, English as a foreign language.

It made very little sense to me at the time that anybody would cry because of the name of a professional organization. What Mary was crying about, I think, was that she wanted ESL, English as a Second Language. And I think that the distinction was far from clear back in 1966. Just recent enough as for the name of the organizaiton nobody could agree on whether it should be English as a Foreign Language, or English as a Second Language. And I'll talk a little bit about what's implied in those two.

People finally settled on TESOL, Teaching English to Speakers of Other Languages, carefully avoiding any preference toward one or the other. Today, it is the professional organization for all people such as us who like to mess around with people who are not like us. I find that a great relief.

How did that organization come into being? I think if your social institutions, and TESOL as an organization is that, you need to have some sense of historical prospective. TESOL did not spring fully clad out of some Zeus' head one day. There was a lot of struggle going on . . . A huge organization need to have some sense not only of where they're going, but where they come from.

Language teaching has gone on as long as we have written records. I don't suppose you ever particularly thought about the Prophet Daniel and ESL, but nevertheless Nebeuchanezzer picked him up for scribal education and that was primarily learning to communicate in languages other than Hebrew at the time. You can go back to 3000 BC if you like and traditional Sumarian, Native Arcadian and the rest of them. Now, what changes in the language teaching primarily . . . Everything I can think of has been tried before, and there are exceptions besides as well. And since I'm in haste, I'm not going to comment on them at all; otherwise, I think we have St. Augustine's tried method of controlled composition, and so on. You can pick them up.

Well, those things are the objectives and purposes of language teaching. Some of you may have other ideas in mind than President Carter's Commission of Foreign Language Teaching dictate.

How did we get to where we are today? By learning from other's practices. We don't really know much about language learning at all . . . You had World War II, and suddenly, it became very important for strategic reasons to have a lot of people learn a lot of funny languages in a hurry, such as Burmese, and the rest of it. Funny languages that would take us quite a while to learn how to say. Then we can't talk about these exotic languages because we find out, quite correctly, that it's not quite exotic to those people who speak them, and it implied a value judgement. Then we talked about the less commonly taught languages. And in doing this and that that we learned a lot that we finally taught the less commonly taught languages so they end up being funny languages. Alaska is full of these funny languages.

Now at that point, you had a number of people who had been trained as structural linguists . . . the grammar had been going on for two hundred years and . . . . in Europe because they were closely related languages. And

then you have cultural anthropologists coming up against the American Indian languages. And nothing was too... and that really was the background to structural linguistics. In addition to the anthropologists, you had people that were concerned about translations, accurate translations because they did so many projects . . . of many languages such as Arikara which has inclusive-exclusive we. Exclusive we, we two, but not you guys. Inclusive means all of us. That's how we transcribed Arikara, exclusive we. And of course in their mind it is clearly that they are coming in talking about the gloss for white people only. That's quite clear it's for us. They had no interest beyond that. Of course it's for missionaries, but whatever it was, they decided that they really needed to be able to learn language more efficiently.

They had to be very pragmatic. All these basically taking place at the University, as you realize, who trained people to go out. But which was likely guaranteed to be useless when you are already in the field. But because of the practical bent of the anthropologists and missionaries, they promoted the practice of what else they were doing, that they could turn it right around and use field methods techniques for teaching language. And something our pattern drills come from, and tried out the frames that we use to ellicitate various features of languages.

Bloomfield, who was one of the earlier linguists, and was a good friend with Watson who was a precursor of Skinner, I think, totally accidently, these two friends were walking on their way to the University discussing these theories, and one's theoretical framework fitted the other one's interest perfectly, and you got a very powerful combination. There is a theoretical framework for language learning, a whole habit-formation bit that fitted very nicely with then existing methods of teaching languages . . . of history. Part of the training of an entire generation, or two, or three, or four, from 1949 to '80, how many generations is that that detest foreign language classes. How many of you studied a foreign language with the audio-lingual method? Well, that's not very many. I do not know how so many of you escaped.

Of course some people were insisting that it could not be learned that way. Well, what happened at this point was that you got . . . statement of foreign language teaching through the whole theoretical framework of habit formation, whether it worked or not did not make much difference. You could write papers about it, and you could get tenure and all the rest of it. Maybe I'm exaggerating. So I think by my paper and my training, I am one of them. I don't think I exaggerate too much. But even so, TESOL people knew they had to draw up whatever it was. And in 1966, as I've told you, there was Mary Finnochiaro, standing in the back of the room waving her arms and crying to herself.

I think that you can see for yourself that most of the professors who have been involved in academia repeating Burmese and the rest of it, all that was really Burmese as a foreign language, or English as a foreign language. I was in Peru. I was in Morroco. I taught English. Here it had no greater social, psychological significance to those unwilling Peruvian and Morrocan boys that were learning English. And I taught them bilingually. Who carries that burden for myself, for that matter.

I learned English as a foreign language. That was no threat to my sense of ego and identity whether I learned English, or French or German. That was simply what one was taught in school and that was all we ever had. Then the year we had our own teenage friends and learned those spiritual songs by heart, and no matter how hard we worked on our English pronunciations, the minute we get our blues, we would switch over to American pronunciations, which of course, was against everything . . . we like . . . America. In other words, I am really making a point: there are forces that go way beyond over what schools can do about language teaching. Well, compare that kind of language teaching experience, English as a Foreign Language, that makes no psychological demand on the learner of the language, with that of learning English on the Navajo Reservation, with that of learning English for the Puerto Ricans, with the Chicanos of the Southwest. Now I think, what Mary was talking about . . . She came from an immigrant Italian background. At that same time, we hadn't even begun to think about bilingual education in this country, unless of course you belonged to New York's upper class and you went to some French . . . or some such. It was not recorded anywhere in the literature that French . . . students were better than students in public education. We can ignore them for the time being. It . . . in your whole life that public education should be bilingual. And I don't care if you are talking about Sanskrit in 2,000 B.C., or whenever it was. As always, somehow or other, elite bilingualism is markedly different than people's attitude towards it who are being bilingual and who come from one of the groups who signify cultural negs . . . Well, now when Mary learned English, the Chicano children in school . . . when they learned English, they didn't only learn English, but they also learned that Spain was a bad place. Their families who did not speak English, obviously by extension, must also be bad. And that here was a student who tended to succeed and become likely as the teacher and make his, or her contribution to you as a . . . Well, most of the students were a problem at the fourth, fifth and sixth grade. The more that they learn in addition to elementary arithmetic and reading, they also learned they had blown their one chance in life to achieve upward social mobility, . . . to get their fair share of the pie.

The schools have said, "Look, here is you chance. But how about me?" . . . Then somehow, or other, they took them a second time. Then I, then, who did not understand why Mary stood on the chair and cried about EFL instead of ESL. There is an enormous difference between those two situations.

Within the world of TESOL you do indeed have ESL, and if you have to earn lots of money, there are twenty-

eight thousand a year, plus lots of vacation and plus free transportation, you can go to Saudi Arabia—I'll be glad to give you references—and you wonder of course why they pay so much. You can go on to Saudi Arabia and teach English as a foreign language. The purpose of that English as a foreign language is probably primarily to read the diretions on the guns, or whatever weaponry that we send over, so they can figure out how to use it, but which is again to say that Engish as a foreign language has social and political connotations.

There are few acts so political as language speaking, and I think that we get so absorbed as EFL teachers in doing well with methods and techniques that we forget the political aspects of it. Well, within the world of TESL, you have clearly ESL, and EFL. You also have, since the seventies, bilingual education. I think, for those of you that know me, what I have been working on, you know that my credentials in bilingual education are fairly impeccable. So if I criticize something, I surely achieve the right to do it.

I think the bilingual education group is a good example within TESL of a group that didn't use an institution for their purposes as much as they, in the beginning of the movement, . . . are forces as competitors. The words people connote ESL within bilingual education, I think Alaska may have escaped, but also so often amount to a fairly ugly word there. Eventually there are famous documents where ESL was being denounced in every whereases that ESL is no good, that you can't use it in bilingual education, except with a little tiny footnote that, of course, ESL is a necessary component of any bilingual education program. The fact of the matter is that you can't have bilingual education in this country without ESL.

You won't know that democrats promised to disregard inoperative statements about bilingual education. Now that means as far as we can all guess, that what that means there is a lot more responsibilities for bilingual education that is going to fall on each individual states. I was facinated to hear Mike about Alaska's objectives, I guess that's what they are, and the range of them. My guess is that, it's more than a guess, an informed guess, is that Alaska is the only state in the Union that recognizes maintenance bilingual education as a good thing. It's not that we in the other states don't have it, in Texas and California, but only they require transitional bilingual education, and on the side, sneak in maintenance bilingual education. Of course it's a loss, especially on the higher state level, not to mention the federal level. . .

There is one other group which has always been accepted as the step-child of TESOL. Actually, the field should be TESOL/B. Then in the sense it is partly the most difficult field aspect sub-group of TESOL. And that is we'll have nominals as EFLB and ESLB. I'm enjoying this. What it amounts to is standard English, whatever that is, maybe Anglo English, or you can call it any derogatory term you like, my only problem is not agreeing on what it is, Standard English as a Second Dialect. That is going to say that the other variety of English that the students speak is a non-standard form. Frequently, that is considered non-desirable, and the group that became the most vocal, presumably because they had so many injustices perpetrated on it in terms of language, non-verbal children, children that can't make a connected cognitive whatever . . . and they talk Black talk, and they say, "A ha." They never heard of copula deletion, obviously, which is typical of Black English and many other respectable languages as well. . .

At the sixties, tail end of the sixties, the Civil Rights movement in the early seventies, Black English non-verbal syndrome, and Black non-verbal children—anyone here who knows is one of the traditional verbal cultures you could find—were in the forefront of SESD. As it happened, the last couple of years, . . .it was the first year they had voted a white president or chairman, of SESD, or whatever it is. That would have been unheard of five years ago. . . . Now that's significant in that it means that there is concern outside the one ethnic group. And indeed there are now people concerned with SESD such as Appalachian teachers.

Appalachian English is highly non-standard. However delightful it is, it is unlikely to be tolerated by white teachers in Appalachia. You have the whole problem of . . Caribbeans. You have the whole area of Native Americans, many of whom have shifted languages, and groups have shifted language at a rate where they have given up on the original language at a rate that takes for them for the mastery of English, the complete mastery of English, but the mastery of English in a way that is heavily marked in a variety of ways by the original mother tongue. And that causes trouble . . .

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WORKSHOPS . . . 9:00 A.M. - 10:30 A.M.

★ Strategies for Language Maintenance

Michael Krauss

Audience: parents, teachers, instructors, administrators

This workshop dealt with learning about ways to revive, maintain, or strengthen the use of languages other than English in schools, homes, and communities

★ Integrating Bilingual Teachers into the Educational System

Ray Barnhardt and Dennis Demmert

Audience: teachers, administrators, instructors

The presenters identified ways to integrate more effectively the biingual education teachers into the school programs.

Ray Barnhardt

★ Designing Materials and teaching an Alaska Native Language to Adults

Chase Hensel and Ida Alexie

Audience: general, administrators, classroom teachers, instructors, parents, students

Participants in this session learned about:

a. Adult language acquisition theories
b. Choices for materials design used for the Yup'ik language
c. Teaching techniques and ways to revise materials
d. Teaching techniques for teaching Yup'ik to adults

Ida Alexie

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★ Preserving Alaska Native Place Names
James Kari
Audience: parents, teachers, instructors

James Kari and one of the elders who participated in his workshop

This workshop dealt with:

a. The relevance of oral tradition in geography
b. Ways to utilize this knowledge in the curriculum and in the classroom
c. Utilization of Native place names on map

★ Teaching English to Japanese, Korean, and Chinese Students
John Koo
Audience: classroom teachers, instructors

The Participants in this workshop learned about the following:

a. Comparisons of Japanese, Korean, and Chinese with English
b. Diagnosing linguistic problem areas
c. Strategies to help students learn English

John Koo

★ Indian Education Parent Committees: Rights and Responsibilities
Philip Lamebull
Audience: Indian Education Parent Committee members, project coordinators

The workshop coordinators dealt with the Indian Education Parent Committee members' role, rights, and information they need to carry out their responsibilities.

★ Teaching Conversational Inupiaq (Part 4 of 5 continuous presentations)
Edna MacLean

★ Techniques for Teaching ESL in Rural Alaska
Linda Munson
Audience: classroom teachers, instructors

Participants learned ways for teaching English in rural bilingual programs

Linda Munson and participants

★ The Beauty of Differences and the Differences of Beauty
May Sasaki
Audience: administrators, teachers, instructors, parents

This workshop taught participants more about:
a. Cultural pluralism
b. Materials available through the "Rainbow Program" to teach cultural pluralism
c. Ways to build human relation skills

Mary Sasaki at the end of her session

★ Exploring Career Opportunities
Marti Bomotti
Audience: high school students

Students participated in the development of personal profiles which included interests and also personal strengths. They learned how to use this information in exploring potential career opportunities.

Marti Bomotti with high school students exploring potential careers

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Thursday . . . 10:30 A.M. - 12:00 Noon

★ Community Resources: They're There for the Taking Through Community Education

Kim Ratz

Audience: administrators, classroom teachers, instructors, parents

This workshop taught participants about:

a. The concept of community education
b. Models of cooperation between bilingual-bicultural educatin and community education
c. Developing potential projects for local communities

Kim Ratz

LUNCH . . . 12:00 Noon - 1:30 P.M.

WORKSHOPS . . . 1:30 P.M. - 3:00 P.M.

★ Bilingual Education Scope and Sequence K - 6

Maria Heinrich

Audience: administrators, teachers, instructors

The focus of this workshop was aimed at the participants accomplishing the following objectives:

a. Gaining an understanding of the minimum level of competency skills, natural contingencies and classes of behavior (that are likely to receive reinforcement in the regular classroom) to be achieved by a limited-English speaking student (K-6) as provided in the Bilingual Education Program Scope and Sequence.
b. Acquiring first-hand knowledge of some of the varied techniques and devices emkployed by the Anchorage School District Bilingual staff in teaching specific skills provided in the Scope and Sequence.
c. Evaluating the significance of the Scope and Sequence as it relates to the Anchorage School District Bilingual Education Program.
d. Determining the strength and weaknesses of the Scope and Sequence in order to minimize costly and irrelevant activities in carrying out the objectives of the Bilingual Education Program and at the same time maximize its effect in making the Bilingual Education Program the core of effective approaches for the education of the culturally-different student.

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★ Developing Cultural Awareness Materials for the Classroom

Carol Hendrickson

Audience: administrators, teachers, parents

The workshop dealt with:

a. How to survey for needs
b. Developing scope and sequence of materials
c. Selecting and writing appropriate materials and activities
d. Field-testing, disseminating and conducting in-service training for the materials developed

★ BINL: A Testing System Getting Results

Molly Pederson

Audience: administrators, parents, teachers, instructors

The participants learned about the North Slope Borough School District's way of selecting the BINL, its adaptation of the items, and its way of using it with the Native students. They also found out about how the testing system can be used to impact program planning and implementation.

Bilingual instructors from Barrow taking a break between sessions

Thursday . . . 1:30 P.M. - 4:30 P.M.

★ Parent and Community Involvement

Beatriz Apodaca

Audience: administrators, teachers, parents, instructors

Participants learned to do the following:

a. Develop skills for effective parent/community involvement
b. Identify strategies for increased parent/community involvement
c. Identify and develop a plan to get at least one area of concentration for increasing parent/community involvement in the local schools

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★ Elders' Conference: Resources for Bilingual/Bicultural Education Programs
Rachael Craig and Tupou L. Pulu
Audience: administrators, classroom teachers, instructors, parents, students

This workshop concentrated on showing participants how to plan and conduct elders' conferences. It also dealt specifically with identifying funding sources and other agencies within the NANA region which contributed in-kind donations for holding the elders' conferences. Participants also viewed materials developed from collected conference materials, and they learned the process of materials development.

Rachael Craig speaking while Tupou Pulu writes

★ Teaching Conversational Inupiaq (Part 5 of 5 continuous presentations)
Edna MacLean
Audience: bilingual instructors

★ Successful Approaches to Science Education for Alaskan Natives
Nancy Murphy
Audience: administrators, teachers, parents

The workshop presented information on current science educational programs, ways to implement programs in the schools, and ended with a review of some science tests for appropriateness and culture fairness.

★ Strategies for Teaching ESL to High School Students
Christina Paulson
Aduience: administrators, classroom teachers, instructors, teacher trainees

Participants were helped to gain increased knowledge and understanding of how to go about assisting students learn English as a Second Language. Sources and resources for ESL were identified, too.

★ Evaluation Designs for Indian Education Projects
Neal Starkman
Audience: administrators, Indian Education Parent Committee Members, project coordinators

The participants learned how to develop project designs which included the following four types: external, staff, process and product.

★ Developing Locally Made Materials: Procedures and Results

Alice Taff and Seraphim Ukatish

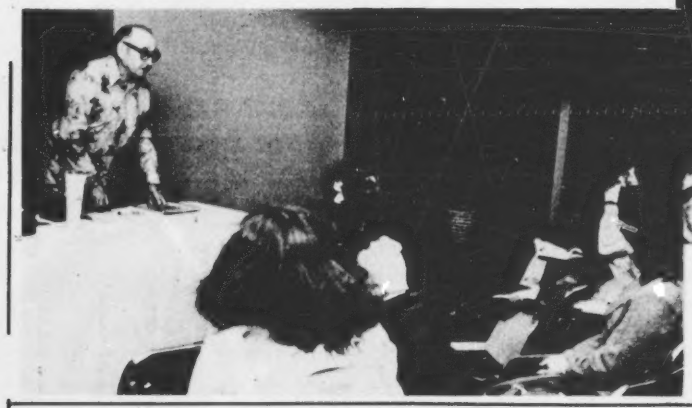
This workshop dealt with:
a. How to involve community members in materials development
b. Revising and developing school curricula
c. Teaching strategies used with students in developing materials

Thursday . . . 3:00 P.M. - 4:30 P.M.

★ Teaching Haida Language and Culture

Robert and Nora Cogo

Mr. Cogo talked about the mythology and history of the Haidas, and ways of incorporating these into instructional materials.



Mrs. Cogo explaining Haida display

Mr. Cogo and particpatns

★ Working Successfully with Hispanic Students

Hanna Genaux

Audience: classroom teachers, instructors

The presentation in this session included a discussion of the cultural characteristics of the Hispanic students, the linguistic characteristics of Spanish, successful methods of working with Hispanic students, and the problems of students.

Hanna Genaux

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★ Problems and Promises in Materials Development

Helen Morris

Audience: administrators, teachers, instructors

The presenter discussed problems which must be faced in developing locally-made materials and offered suggestions for materials development based on the experience of the Bilingual Education Center in Bethel.

POST CONFERENCE MEETING 4:30 P.M. - 5:30 P.M.

At last, the final workshop session has ended, and the presenters, DOE Staff members, and members of the Alaska State Advisory Council for Bilingual Education were brought together again by Judith Strohmaier, Conference Coordinator. How well did we do it? Participants' evaluation of some items are as follows:

★ Overall evaluation of the conference

28%	excellent
42%	very good
26%	good
4%	fair
0%	poor

★ Fulfillment of conference expectations:

29%	excellent
36%	very good
29%	good
5%	poor

★ Average rating for the three General Sessions:

27%	excellent
38%	very good
26%	good
8%	fair
1%	poor

★ Length of conference:

4%	too long
4%	too short
92%	about right

★ Should a statewide bilingual-multicultural educational conference be offered again next year?

99% Yes 1% No

Overall reactions to experiences in the individual workshop sessions were overwhelmingly positive with such descriptive words as well done, exceptional, excellent, great, enjoyable and informative.

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BANQUET . . . 7:00 P.M. - 10:00 P.M.

Now it is time to congratulate everyone and every agency who have responded to the call of "ATAUTCHIMUKTA—Let Us All Come Together" to celebrate the Seventh Annual Bilingual-Multicultural Education Conference. The banquet activities began with Ernie Casulucan, Vice Chairperson, Alaska State Advisory Council for Bilingual-Bicultural Education making the introductions. The rest of the activities for this last night of the Conference follow.

Thelma Langdon representing the Alaska State Board of Education

Presentation of Awards to supporters—a special way of saying "Thank you for everything," done by Eileen MacLean and Tsuguo Arai of the Alaska State Council for Bilingual-Bicultural Education.

Linda Black, Anchorage School District

Betty Huffmon, Lower Kuskokwim School District

Ralph Rudzik, Alaska Gateway School District

Paul Jensen, Bilingual Education Center, BIA, Bethel Center for Bilingual Education

Edna MacLean, Alaska Native Language Center, University of Alaska, Fairbanks

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Steve Grubis, Center for Cross-Cultural Education, University of Alaska, Fairbanks

Philip Lamebull, United Indians of all Tribes, Resource and Evaluation Center

Joe Cooper, Yukon Koyukuk School District

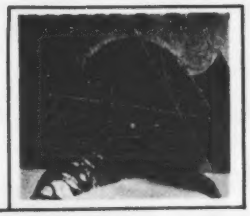
Charles Kingsland, Lower Yukon School District

Molly Pedersen, North Slope Borough School District

Jim Zuelow, Iditarod Area School District

Beatriz Apodaca, BESCAN's Alaska Field Coordinator

Edwina Albeita, Kuskokwim Community College



Tupou L. Pulu, National Bilingual Materials Development Center, Rural Education, University of Alaska

Steve Kuzuruk, Student Orientation Services, ACC

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A special award, a beautiful beaded moose hide jacket, was made by Millie Buck on behalf of the Copper River Native Corporation to Tupou L. Pulu, Director of the National Bilingual Materials Development Center for the Center's dedicated efforts to produce Native instructional materials.

Participants of different cultures from all over the state were present to celebrate at the banquet the successful completion of the Seventh Annual Bilingual-Multicultural Conference.

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Dancing and singing finally brought the Conference activities to a close. Performances were made by:

Gambell and Savoonga Dancers
Korean Music
Northway Dancers
Minto Dancers
Copper River Dancers
Filipino Dancers
Tunik's Barrow Dance Group

Favorite Filipino Songs added the joy of music to the banquet

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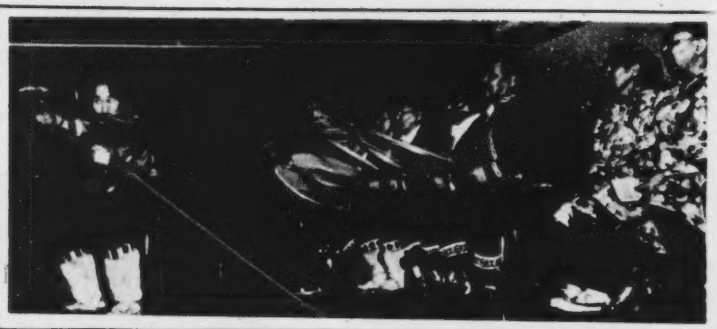
Filipino Dancers, exhibiting perfect timing in the bamboo dance

Korean Music—Jade Vittonen and Mike Travis



Tunik's Barrow Dance Group—Ernie Frankson and the dancers telling everything with their precise motions

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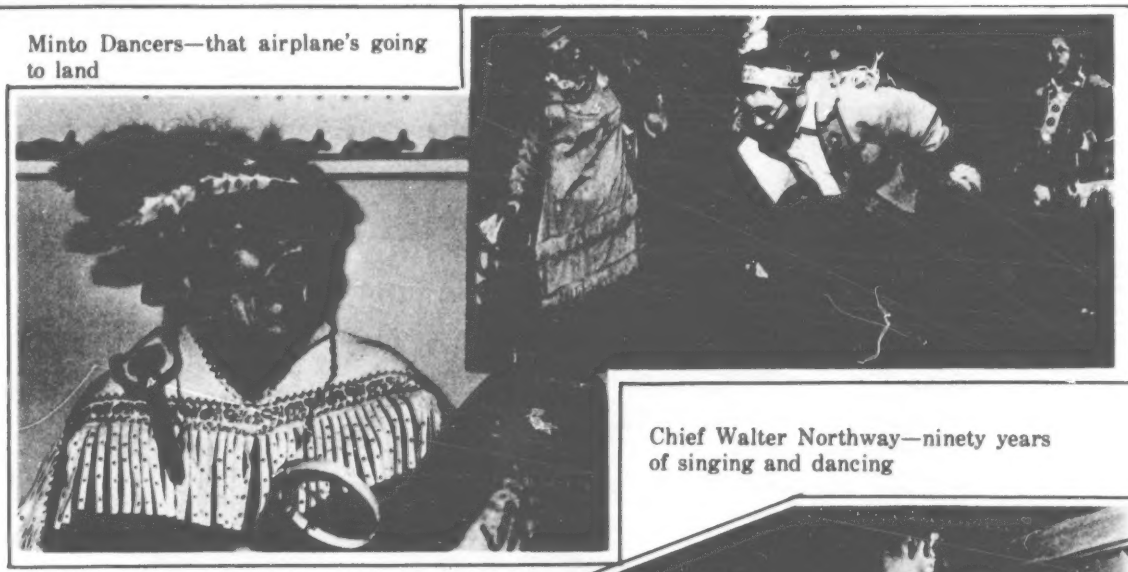
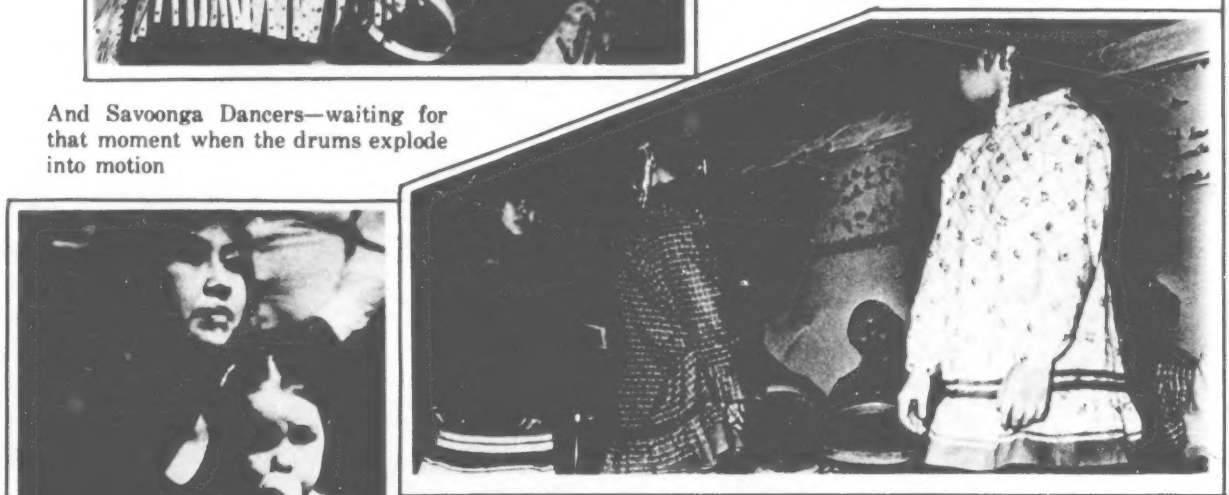
Minto Dancers—that airplane's going to land



Chief Walter Northway—ninety years of singing and dancing

And Savoonga Dancers—waiting for that moment when the drums explode into motion



Eyes riveted on the performers, the little ones above enjoyed the banquet intertainment along with the more than 635 participants who attended it.

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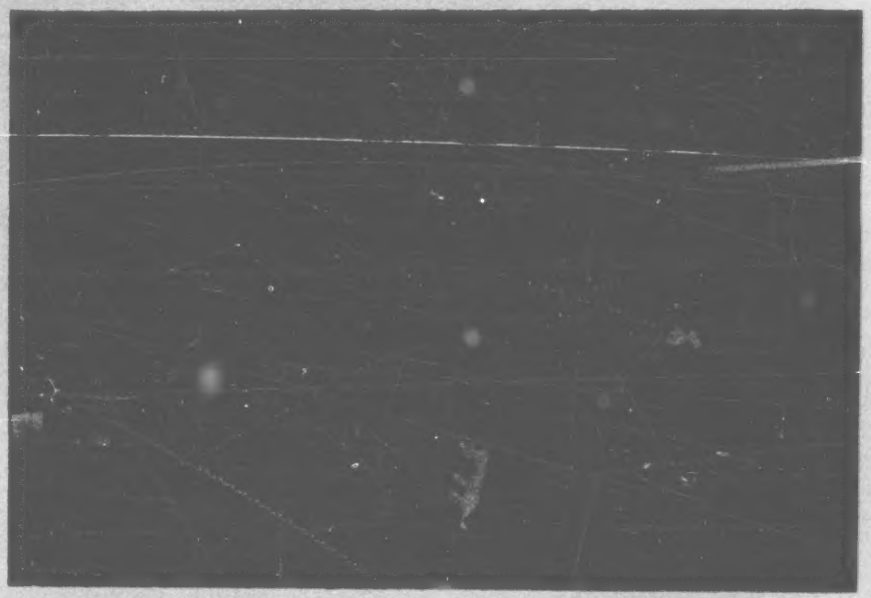

It was time again to return home, but the memories of all that was learned, new friends that were made, old acquaintances that were renewed, and the fun of it all—being present at the Seventh Annual Bilingual-Multicultural Education Conference—will live on to encourage all workers in bilingual education to do their best . . . and to wonder who will be attending next year's conference.